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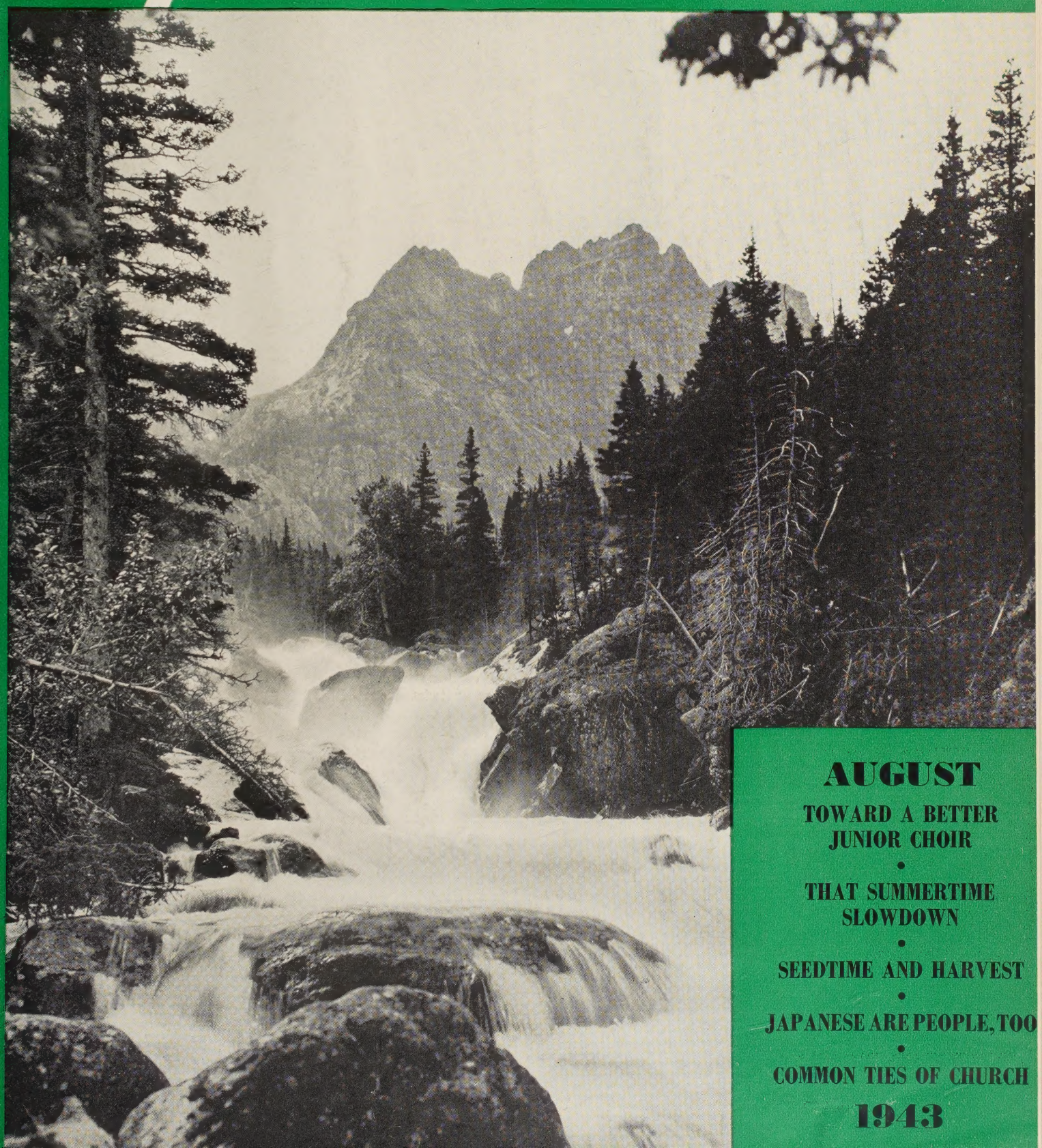

AUGUST

TOWARD A BETTER JUNIOR CHOIR

•

THAT SUMMERTIME SLOWDOWN

•

SEEDTIME AND HARVEST

•

JAPANESE ARE PEOPLE, TOO

•

COMMON TIES OF CHURCH

1943

Peter and John at the Gate Beautiful

American Museum of Photography

THE popularity of Raphael's paintings, both in his own day and in this, is due in considerable measure to the fact that all of them, with the exception of the Madonnas, possess a narrative quality. Each tells a story. Most of them depict biblical incidents, and they do this with such fidelity that one art critic has called Raphael "the lovable illustrator."

The picture shown herewith is a detail—the central and most important portion — of a much wider painting owned by the Vatican. It shows the healing of the lame beggar whom Peter and John encountered when they were going up to the Temple to worship. The Scripture passage telling of this miracle, Acts 3: 1-8, may be read with profit in connection with the study of this picture.

Raphael, lacking any clear knowledge of Bible settings and costumes, has told this story in the idealistic terms of classic art. The beggar, significantly, wears ordinary clothes; but Peter and John, as befits their characters, have been arrayed in graceful, flowing robes. They look, for all the world, like Greek gods newly come from the Parthenon. And the Temple, with its many convoluted and highly ornamented columns, is the artist's dream of superlative ecclesiastical magnificence.

But there is also realism here. The beggar's limbs are sadly twisted out of shape, for he has been lame from birth; and his face, despite its wistful, pleading look, is worldly, coarse, and almost grotesque. It is the antithesis of that spirituality which we behold in the faces of Peter and John. These men had undergone a transforming experience; "they had been with Jesus."

Peter and John had no money to give this lame beggar, but when Peter took him by the hand and raised him up, he was doing for him something no almsgiver had ever bothered to do. By this act of genuine sympathy and gracious friendliness Peter made himself a channel through which the love and power of God could flow into the beggar's soul and body. The man's crooked limbs were made straight; he was healed. Best of all, his heart became filled with a new affection. He leaped for joy, and he glorified God!

Painting by
RAPHAEL SANZIO
(1483-1520)

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Baptist Leader

Vol. 5 AUGUST, 1943 No. 5

This Month

■ **W. Lawrence Curry** teaches music at Beaver College (Jenkintown, Pa.), a Presbyterian school for women. He also serves as musical editor for the Presbyterian Board of Publication and is known to Baptist workers with children because of his work on the book, *Hymns for Junior Worship*. He also directs a junior choir. His article, "Toward a Better Junior Choir," carries the weight of experience combined with theory and thorough training.

■ **Charles G. Wright,** a pastor who has given many years of faithful service to Iowa churches, describes the achievements of a trio of churches that united in a parish program. He declares that "Three Make a Team!" and this experience proves it.

■ **Helen C. Schmitz** serves on the staff of the Woman's American Baptist Home Mission Society as Missionary Counselor, Eastern Territory of the United States. Baptists are supporting eleven full-time and three part-time workers and are contributing to the support of fourteen interdenominational workers in defense areas. While these people try to care for the spiritual needs of the whole family, they feel a special concern for the children. Vacation church schools have been an invaluable aid in Christian teaching.

■ **Myra Whittaker** is Director of Christian Education for the First Baptist Church of Pittsfield, Mass. After reading this article, you probably will feel as she does, that "Japanese Are People, Too."

■ **Lucile Desjardins** presents another article in the series of messages to workers with junior high youth. The new Judson Keystone Courses for this church school year will give the teacher valuable aid in "Making Jesus Christ Real to Early Adolescents." Do not overlook the description of the first course, *Jesus the Victor*, which church schools will begin using on the first Sunday in October. From then on a new course will be available every three months until the three-year cycle has been completed.

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OF INTEREST TO BAPTISTS

■ The *Kansas Baptist,* as a special feature in its May edition, carried a supplement of *Campus Chatter,* regular monthly publication of Ottawa University, Baptist educational institution. *Campus Chatter* serves as a means of information and promotion concerning the university. Two thousand copies are usually printed, but six thousand copies were sent out as a supplement to the *Kansas Baptist.* This constituted the April and May edition of the campus publication.

■ Rev. Ralph George began work June 1 as director of the Oakland Christian Friendship Center, succeeding Rev. Herbert Roberts who entered the chaplaincy. Mrs. George has been appointed as the children's worker for the center. For the past year Mr. and Mrs. George have been attending the Berkeley Baptist Divinity School and serving on the staff of the First Baptist Church of Berkeley. Mr. George was ordained in May, near the time of his graduation.

■ New standards for Presbyterian colleges were set up in the report of the standing committee of Christian education, which was adopted by the General Assembly of the Presbyterian Church in the U.S.A. They provide that regular members of the faculty must be active members in good standing in some evangelical church, students must take at least one course in biblical studies, and the college must be accredited and "fully accepted" by the regional accrediting agency.

■ Under the auspices of the Interchurch Committee on Volunteer Service in Defense Areas, Miss Helen Smiley, formerly of the faculty of Temple University, will launch a three-months' training program in Bridgeport, Conn., for volunteer church workers who will "extend the friendly hand of the church" to approximately fifteen thousand defense workers in eight housing projects in the Bridgeport area.

Co-operating with local interdenominational church councils, the field workers will go into defense housing projects and trailer camps to determine by house-to-house visitation the particular needs of the mushroomed community. Then, enlisting a corps of volunteer workers from local churches, the field worker will develop and train volunteer workers to carry out a program that will aim at alleviating immediate needs and hastening the assimilation of the newcomer into the church and the social life of the community. The project of enlisting and training volunteer workers will be extended to other communities where defense area emergencies exist.

■ Secretary of the Navy Knox stated that drinking ranks as one of the biggest causes of absenteeism in war plants. Forty-five per cent of the absences occur on week ends. The United States stands as the only great nation in the war, on either side, that has not restricted drinking.

■ The current crisis in world history is forcing the Christian church to "rethink" the entire field of foreign missions, Dr. Stuart Nye Hutchison of Pittsburgh, retiring moderator of the Presbyterian Church in the U.S.A. (Northern), asserted in addressing the denomination's 155th General Assembly in Detroit.

The door to the church is open "as never before" in South America, he said, and it is "open today in Russia." Emphasizing that Christians can no longer justify an "isolationist attitude" in the matter of faith, Dr. Hutchison said that the war has "brought home to every thinking man and woman the interdependence of all nations and races."

"The war also is quickening the social consciousness, and widening the social horizon of us all," he stated. Dr. Hutchison voiced a plea to the church to change its "seeming indifference" to the laboring classes.

■ Modification of the constitution, the laws and the administration of the Soviet Republic, in order to "secure complete religious freedom," was urged in a resolution adopted by the executive committee of the World Baptist Alliance meeting in Chicago with representatives from Canada, England and the United States in attendance.

"This committee recognizes the economic and cultural achievements of the Soviet Government," the resolution stated, "and is gratified to learn that there has recently been some relaxation in the attitude of the government toward religion."

At a general session of Baptist leaders Dr. James H. Rushbrooke of London, England, president of the Alliance, expressed the opinion that an accord between Premier Josef Stalin and the Russian Orthodox patriarchate, governing future relations between church and state, is a distinct possibility. He warned that such a development would result in the abolition of all other Christian churches in Russia.

The Baptist World Alliance executive committee also protested a recent decree of the Rumanian government suppressing Baptist churches and confiscating Baptist property and deplored the "influence exercised by the Orthodox Church of Rumania in using the powers of the state to suppress minority religious groups."

OF INTEREST TO BAPTISTS

■ The church must develop new techniques if it is to minister successfully to the needs of servicemen, the Rev. Ellsworth M. Smith, war-emergency chaplain for the Detroit Council of Churches, told the 155th Presbyterian General Assembly in Detroit.

"They must recognize that three-fourths of these men were not active in church for several years before their induction," he said. "They represent the age group which the church usually loses, either temporarily or permanently.

"Churches dare not create the impression that suddenly, because of the critical nature of the soldier's vocation, they have become interested in his salvation. In so far as churches had lost the interest of these men before their induction, they are at a disadvantage in dealing with them on spiritual levels now. It is important, therefore, that the churches seek genuine understanding with nonchurch servicemen through unselfish service and honest thinking."

The problem of ministering to new population areas in war-production centers is much less complicated, Mr. Smith said, "although churches in a war town like Detroit must flex their imaginations in order to conceive of midnight worship services and recreation programs for the swing shift."

■ A compulsory course of instruction in all colleges, teacher colleges, and public schools of the effects of alcohol and narcotics on the human system will be set up as the result of a bill passed by the Texas Legislature and signed by Governor Coke Stevenson.

■ The number of Americans who make no distinction between the "war party" in Japan and those Japanese who are opposed to the war, is both "surprising and disturbing," according to the Rev. Walter Mitchell, Protestant Episcopal Missionary Bishop of Arizona.

In an open letter published in the *Phoenix Gazette*, Bishop Mitchell quoted the following statement made last year by Toyohiko Kagawa, Japanese Christian leader, in a message to Chinese Christians: "I beg you to forgive us, especially because we Christians were not strong enough to restrain the militarists."

Concerning treatment of American citizens of Japanese ancestry, Bishop Mitchell declared: "Everything our Lord stood and died for and passed on to us demands that that we treat these fellow men as our Lord would treat them. . . . We have the chance of our lives to help all the races in this country now discriminated against to become everything that they themselves most want to become."

■ The annual Churchman Award for "the promotion of good will and understanding among all peoples" was presented *in absentia* to Madame Chiang Kai-shek at a testimonial dinner held in New York under the auspices of the Protestant Episcopal journal. Mr. Wei Tao-Ming, Chinese ambassador, received the award in behalf of Madame Chiang.

Dr. Lin Yutang, author and philosopher and one of a score of prominent guests at the dinner, paid tribute to the Christian principles paramount in the thinking of China's leaders and asserted that "only with Christian good will and sincerity can we make a better world for ourselves."

■ Rev. Robert H. Beaven, son of the late A. W. Beaven, has accepted the presidency of the Baptist Missionary Training School, Chicago. He was graduated from Haverford College and Colgate-Rochester Divinity School, and for the past three years he has served as pastor of the Baptist church at Waterville, Maine. He will begin his new work next fall.

■ Publishers of religious books and periodicals are facing many new problems occasioned by the war, such as shortage of materials and labor. However, the executive committee of the Methodist Board of Publication reports the largest volume of business in the history of the Methodist Publishing House.

■ America's rural problem is emerging today as one of the major concerns of the churches in this country.

For the first time, it was revealed in New York by Dr. Benson Y. Landis of the Federal Council of Churches, six denominational home mission boards have made funds available to further the work of the Committee on Town and Country of the Home Missions Council and the Federal Council.

Early next fall, the committee hopes to launch a monthly periodical devoted to the rural church. Beginning September 6, a two-day Convocation on the Church in Town and Country will be held in Columbus, Ohio, which church leaders are hailing as the first step in the development of a co-operative rural church movement actively supported by twenty-five Protestant denominations.

More than fifty training schools for rural pastors will be held this summer in agricultural colleges and theological seminaries where at least 3,500 clergymen will be enrolled. The curricula will include courses on rural sociology, country church efficiency, agricultural economics, interchurch co-operation, and principles of social case work.

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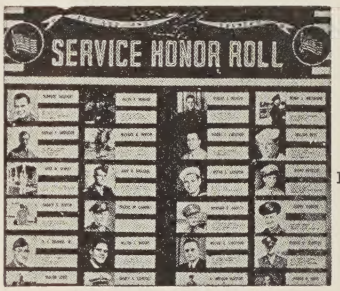

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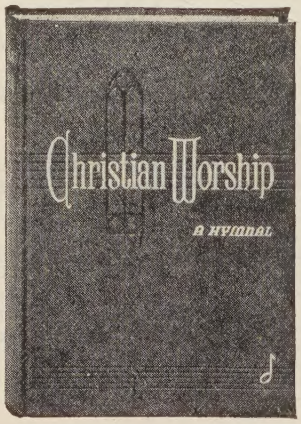

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OF INTEREST TO BAPTISTS

■ A plan is being tried to have all the Baptist chaplains (Northern, Southern and National) who are attending the Chaplains Training School at Harvard, as guests each month of the Northern Baptist Convention. Dr. M. E. Bratcher, Director of Servicemen, and Rev. Isaac Higginbotham, General Secretary of the Massachusetts Baptist Convention, meet a group each month. The Old Cambridge Baptist Church, Rev. S. H. Miller, pastor, has been made available for these dinners. A dedication service is usually held at the close of the evening.

■ Missionaries of the United Lutheran Church who are on furlough or at home because of war conditions will conduct mission schools for a million and a quarter laymen in more than four thousand United Lutheran churches in the United States and Canada, the Board of Foreign Missions announced in New York. A five-year plan of education will attempt to interest young people in foreign missions work as a vocation and encourage congregations and congregational units to adopt particular church mission projects.

■ The World Fellowship of Christian Education, set up recently by religious educators from the United States, Canada, and twenty foreign mission fields attending the World's Sunday School Association conference in Schwenkville, Pa., May 14-16, will issue its first bulletin this fall, it was announced in New York.

Called a "fellowship of prayer, of study, and of work," the organization will provide a means of exchanging information among leaders in agencies of Christian education throughout the world. The Fellowship will issue six bulletins annually.

■ A proposal calling for the establishment of a common Baptist relief fund for the entire world was unanimously adopted in Chicago by the Executive Committee of the Baptist World Alliance. A special committee was appointed to study the proposal. The committee also adopted a resolution expressing the hope that the United States Government will do everything possible to feed starving children in occupied countries "now" by using the facilities of neutral countries without giving aid to the enemy.

■ Plans for the re-entry of missionaries into Burma were formulated in Springfield, Ill., at a meeting of the American Baptist Foreign Missionary Society. Baptist missionaries formerly stationed in Burma and forced to leave during the Japanese invasion will return to their fields as soon as possible.

■ A "widening fellowship" between Negro and white Baptist pastors in the South is reported by the Social Service Commission of the Southern Baptist Convention. Declaring that peace among races must be achieved by the application of "true and just" principles, the report stated that "the mind of America is moving in this direction with respect to the Negros as well as to the Jews and other smaller groups."

■ Religious instruction in public schools across the Dominion more than doubled last year, the Rev. Mervin Bury of Aldershot said in presenting the report of the Committee on Christian Education to the nineteenth annual meeting of the Hamilton Conference of the United Church of Canada. The number of schools giving religious instruction in Hamilton conference alone has increased from 108 last year to 183 this year, Mr. Bury said.

■ Dr. Karl Fries, internationally known Y.M.C.A. leader and secretary for over forty years of the National Council of the Y.M.C.A. in Sweden, died in Stockholm. Born in 1861 and active in Y.M.C.A. work in Sweden since 1877, Dr. Fries filled many prominent positions in the organization. He was formerly general secretary of the Y.M.C.A.'s World Alliance in Geneva and editor of its organ, *La Sphere.* With John R. Mott, he helped to found the World Student Christian Federation and for many years was a member of the International Missionary Alliance from Sweden. He took an active part in preparing Swedish missionaries for work in China.

■ Thirty seminars on personal counseling for clergymen and USO staff members will be held throughout the country during the summer under the auspices of the Army-Navy Department of the Young Men's Christian Associations in co-operation with the Commission on Religion and Health of the Federal Council of Churches.

■ St. Philip's Episcopal Church, Harlem, co-operating with the Episcopal Diocese of New Jersey and the Home Missions Council of North America, will make available the full-time service of a clergyman to six hundred Jamaican migrant agricultural workers recently admitted to the Farm Security Administration project in Bridgeton, N. J.

■ Since gasoline rationing is preventing many worshipers from going to church, midweek services of the West Presbyterian Church, St. Louis, will be conducted in homes of members, thereby allowing all persons from one neighborhood to attend a near-by service.

OF INTEREST TO BAPTISTS

CONGRATULATIONS TO

■ **Dr. Emil Friborg** of the First Swedish Baptist Church in Seattle, Wash., who has given that church thirty-two years of illustrious service. Although he retired from active work July 1, he will continue to make his home in Seattle.

■ **Dr. Walter P. Binns,** the new president of William Jewel College. Dr. Binns has been pastor of the First Baptist Church, Roanoke, Va., since 1931.

■ **The First Baptist Church, Elizabeth, N. J.,** on its one-hundredth anniversary. Rev. Arthur H. Ryan is their minister.

■ **The Belle Vernon (Pa.) Baptist Church** on the observance of its centennial. The pastor is Rev. P. E. Munday.

■ **Crozer Theological Seminary** of Chester, Pa., on seventy-five years of service since it first took over the theological department of Bucknell University at Lewisburg, Pa.

■ **The Deer Creek-Goodfield Church, Deer Creek, Ill.,** on its seventy-fifth anniversary celebration. Dr. Justin Wroe Nixon, of Colgate-Rochester Seminary, was one of the main speakers. His father served as the first full-time pastor of the church. The present pastor is Rev. Robert W. Shobe.

■ **The Marlboro, Mass., Baptist Church** for seventy-five years of service. Rev. E. A. Bullock is its pastor.

■ **Fleming H. Revell Company** as it approaches the three-quarter-century mark of continuous publishing since its founding by Fleming H. Revell of Chicago. This company was one of the first wholly independent religious publishing houses in America.

■ **The First Baptist Church of Salina, Kans.,** on the observance of its seventy-fifth anniversary.

■ **The First Baptist Church, Hays, Kans.,** on its sixtieth birthday. Rev. R. J. Wynne serves as pastor.

■ **The Powers Lake Church in North Dakota,** Rev. L. D. Peck, pastor, which celebrated its fortieth anniversary.

■ **The Calvary Church, Bellingham, Wash.,** which recently marked its fortieth year of service. Rev. R. J. Jensen is its pastor.

■ **Hillcrest Church in Columbus, Ohio,** on its silver anniversary. Rev. C. L. Hawk is the minister.

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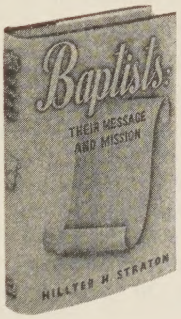

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By W. LAWRENCE CURRY

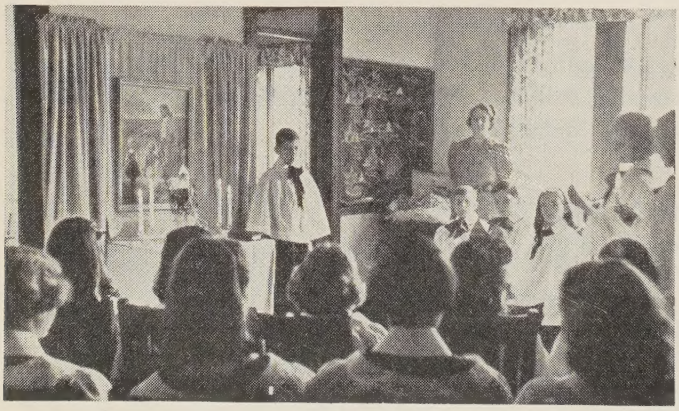
THE WORK in the junior choir field is truly a specialist's job. This does not mean that the average church school leader or organist cannot do it and do it well. It means, rather, that only those who have the patience to study the problems of the field and, above all, those who like children and want to work with them will have real success. In no other activity are the efforts of the leader rewarded with such high dividends nor is his patience taxed to such a degree.

The problems that must be solved are of themselves complicated. It is useless to assume that all we need is a set of rules by which to guide ourselves and that, when we follow these, all will be well. We have all found, sometimes to our sorrow, that what will work in one situation will not be applicable in another. In one church, the parents are vitally concerned with their children's musical activity. They personally influence them toward steady attendance at rehearsals and show a keen interest in their contribution to the worship services of the church. In another locality, this most vital support may be lacking completely, with the result that the director must exert many times the "foot-pound" energy to organize and maintain the choir. In such situations he must rely upon the innate love of music and singing which is the birthright of most children.

Let us look frankly at the field from the organizer's viewpoint. It should be understood that all the elements pointed out may not be so essential that, lacking them, the organization would not hold together. Rather, let us say that they represent the points toward which every director should aim in order to maintain a vital, active organization.

Let us consider these questions. What is the real purpose of a junior choir? Why have one? Is it only to provide the service with some novelty numbers on a Sunday morning? Are we merely drumming tunes into the boys and the girls at our rehearsals, or are we leading them through musical experiences and teaching them music that will enrich their lives and thrill the congregations to which we and they are ministering? I believe that the junior choir should mean as much in the child's musical life as the Sunday school class can in his religious life. Ideally managed, this will be the result. Is not then the real purpose of the junior choir to build

IN SOME CHURCHES THE JUNIOR CHOIR ASSISTS THE WORSHIP OF THE JUNIOR DEPARTMENT



AT THE REHEARSAL THE MEANING OF THE WORDS AND THE MUSIC SHOULD BE INTERPRETED CAREFULLY

up a broad and well-rounded appreciation of the best in church music? If we build upon this foundation, we never will be tempted to present the cheap in music just because it is easy or "tuneful." Our prime interest will be to get the children to enjoy music, really good music, and in their enjoyment they will minister to others.

What are the factors that insure an active, healthy organization? A group of interested mothers is of prime importance. The group should assist the director in several ways. First, the care of vestments and the good appearances of the choir in public could easily be handled by these women. One or two may be on hand to assist at rehearsals. Third, their help is needed at choir parties. Believe me, such functions are necessary as long as children are children! Fourth, this group becomes the leaven throughout the church to build up an appreciation of, and a desire for, a better choir as the years pass.

Much of the success of the junior choir depends upon the personality and the ingenuity of the leader. I have said that it is a job for a specialist. Let us examine that statement for a moment. Whoever undertakes to train children should like and understand children. Sympathetic but firm leadership is necessary to insure respect from the choir members—respect for the leader and for what they are doing. Many problems will rear their ugly heads during the year: tardiness, bad discipline, jealousies, irregular attendance and a hundred other things to plague the director. Firm leadership mixed with a great deal of common sense usually will suffice to see a group through a difficult situation. Youngsters appreciate and respect good musicianship. Let us make sure that our preparation for this leadership is not shoddy and that we do not squeeze off the calendar the time that should be allotted to rehearsal preparation. Interest on the part of the choir members will be maintained only in direct proportion to the time you spend in making things interesting.

Rehearsal time never should be a bore. If it is, you will say good-by to your choir very shortly. In these days when the youngsters have so much entertainment in addition to their planned curricular and extracurricular activities at school, only an interesting choir activity will attract them. Even an interesting one will not draw the boys during the football season. This should not discourage the leader. The natural bashfulness of the male toward the vocal art is one of the many difficulties that must be met by the leader.

Do you know how to make use of playtime? Observe how skillfully the well-trained progressive schoolteacher uses playtime for her own ends. Children desire to play. They have every right to play. If you do not provide time for play, they will make it. By this I do not mean that rehearsal time should be one continuous nightmare from beginning to end. Sometimes it is, whether we plan it that way or not. In one church some years ago, I found it possible to arrange a playtime every week in the gymnasium. Sometimes this came before rehearsal, sometimes afterward. It depended largely upon the children's own play activities that week and what needed to be accomplished by the choir in rehearsal. Many a headache will be saved the director if the children (particularly the boys) are allowed to work off some excess energy in the gymnasium rather than expend it pulling the tresses of their female friends.

Good music will add much zest to the organization. This brings us to a very important question. What music should a junior choir sing? All of us have had the sad experience of combing various publications supposedly for junior choirs, only to find that they were adult music arranged in unison or two parts. I should like to make a plea at this point for music suited to the child voice in range and quality, associated with a text that means something to him. You will notice that I did not say a text which he completely understands. This criterion would eliminate some anthems from even adult usage. I am pleading for texts that express great truths beautifully and simply. In singing them the child will not merely be repeating meaningless words, but will be absorbing thought patterns that will add to his own mental stature.

Perhaps this may seem to limit the choir repertory, but it does not. Keep Johnny or Mary in mind when you invest in new music for them to sing. Ask yourself three important questions. Is this music singable? Is it worth singing? Does the text have a real message in language that juniors can comprehend? Much good music is not suited to juniors in range, quality or mood. The part that the junior choir has in the service of worship is unique and never can be done quite so well by any other group. By the same token their music should be carefully selected. In this way we preserve the contrasts that make the appearances of the choir in the services eagerly awaited by all the people.

What should be the foundation of the junior-choir repertory? The great hymns of the church. In teaching these to the child, the leader is doing a twofold job. The child is not only learning to sing some beautiful music for public presentation, but that music will become an integral part of his life in the years to come. Let us give thanks that we have closed the door upon that patronizing pedagogic point of view which assumed that the child could only appreciate simple ditties in singsong style. We know now that the child grows as he reaches out into the world about him and we will be wise if we keep him reaching upward and onward.

Upon what better foundation can we build than such hymns as: "All Creatures of Our God and King" (*Lasst Uns Erfreuen* tune), "All Glory, Laud and Honor" (St. Theodulph tune), "Now Thank We All Our God" (*Nun Danket* tune), "Men and Children Everywhere" (Rock of Ages—ancient Hebrew melody), "Saviour, Like a Shepherd Lead Us" (Sicilian Mariners tune), and many other such hymns. Selections of this nature may be done in unison or two parts and sometimes with effective descants. They have the added virtue of being adaptable to combination singing with other choirs or with the congregation.

Space will not allow an exhaustive list of anthems, but here are a few suggestions. The H. W. Gray Company of New York has broken considerable ground in this area with the four junior-choir anthem books edited by Holler. Books One and Four are in two-part arrangement; Book Two in unison and Book Three in three parts. Many musicians find the *Songs and Hymns for Treble Voices*, edited by the Malmins and published by the Augsburg Press, very usable. One should not overlook the work of the Muellers in their anthem book published by the White-Smith Music Publishing Company. One of the larger collections is the *Green Hill Junior Choir Book* compiled by Katherine Davis and published by E. C. Schirmer Company. There is some useful material in the *Children's Anthem Book*, edited by Barnes and published by the G. Schirmer Company. However, the selections in this edition are not all one hundred per cent junior material.

In response to innumerable appeals for suggestions in this field, the Presbyterian Board of Christian Education is publishing a *Junior Choir Anthem Book*. This book is being compiled from contributions solicited from experts in the field, such as Roberta Bitgood, Wallace Ashley, Donald Kettring, David Hugh Jones and many others. Half the book will consist of arrangements of the universally used hymns which are suitable for juniors. The other half will have in it anthem arrangements of standard compositions and new material especially written for the book. It is in manuscript now. Its publication date has not as yet been set.

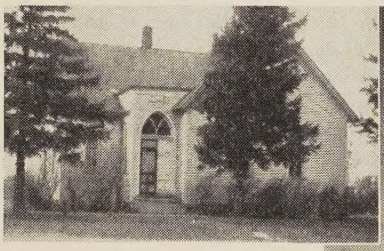
Where the choir is responsible for several appearances throughout the church year, it is both economical and wise to invest in a good collection of suitable anthems. Their prices range from fifty cents to one dollar. The music included in these, if bought separately, would cost many times over the original price of the collection. Most of the music in these books may be purchased separately, should the need arise.

THREE Make

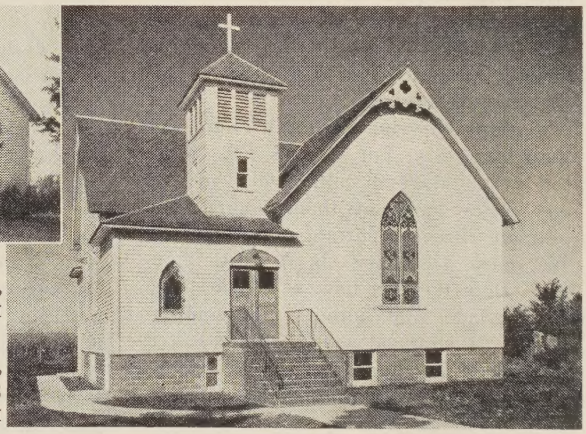
By CHARLES G. WRIGHT

FIRST CHURCH IN FORT DODGE, THE HUB OF THE LARGER PARISH

The Fort Dodge Larger Parish is an example of happy, successful co-operation by a downtown, a suburban and a rural church

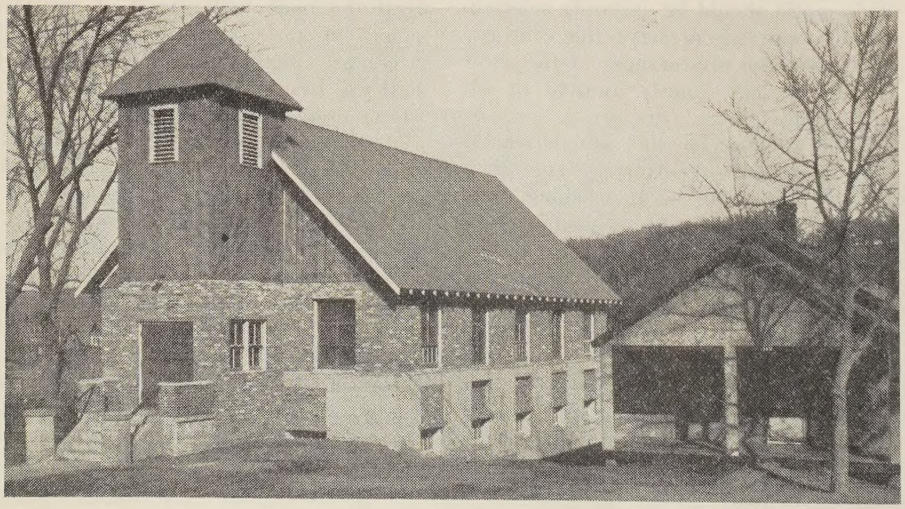


BURNSIDE, THE RURAL CHURCH, BEFORE IT JOINED THE TEAM



THE NEW BURNSIDE, A UNIT IN THE LARGER PARISH

RIVERVIEW, THE SUBURBAN CHURCH ACROSS THE DES MOINES RIVER



MORNING, neighbor! How's everything?"

"Just fine—except I wouldn't mind if the thermometer quit trying so hard to hit that 1894 record!" Even thinking of the heat made the wind-and-sun-browned villager pull out his already moist handkerchief and mop his face.

"What's doing over at your church? Don't get much of a chance to visit around these days."

"Our pastor leaves next week for the navy. Going to be a chaplain. And he'll make a good one, too. Nothing's too fine for the boys in the service, I say. We're all mighty proud." The man fairly beamed.

"Hmm-mm. What are you going to do for a preacher?"

The churchman suddenly quit smiling. "Say," he admitted, "I hadn't thought about that."

"You'd better start thinking soon, neighbor," his friend told him grimly, and walked on.

"No preacher! We'll have to think about that, all right. Yes, that's pretty serious. What *are* we going to do?" He put the question to himself, and found no answer.

The man-power shortage is not passing over the pulpits of America. True, ministers are not being drafted in the same manner that soldiers are drafted. But they are "drafted" just as surely—by the army and the navy for chaplaincy posts, then by larger churches to replace their men who have become chaplains. And the rural church is the first hit, the hardest hit. The prosperous churches, the large churches are least affected; when their leadership moves on, they have only to beckon and the man down the line moves up. It is not an ideal situation, but it is a real one. It is a problem that the rural church and the small church must face.

There are three possibilities open to these small churches. They may, to put it bluntly, go out of business—and a startling number have done that. They may merge with another church—which amounts to practically the same thing. Or they may do what three Iowa churches did: establish a pastoral unity.

Fort Dodge, a city of twenty-five thousand, is a county seat in northwest Iowa, and the trading center of a prosperous rural area. Here several years ago—before it was a war problem and only a money and leadership situation—three

a TEAM!

churches teamed together in Fort Dodge Larger Parish. It is an example of happy, successful co-operation by a downtown church, a suburban church and a rural church.

Downtown is First Church, centrally located, with a good building and a membership of about six hundred. It used to be a church of limited community interests.

Across the Des Moines River in a growing industrial section and a mile from any other church is Riverview, in the midst of modest homes and with an unusually large number of children and young people.

Fifteen miles south of the city in a fine rural section is the Burnside church with a limited membership of progressive, sturdy people.

Neither Riverview nor Burnside had been able to command leadership that could set up a program capable of commanding the attention and the co-operation of the community. But that is ancient history now! The young people of Riverview can hardly remember when the church was not the focal point for the social and religious life. And the Burnside members do not talk much about their old church. The new building has brought in so many people who never were aware of the church at all that it would take an old-timer indeed to reminisce about the early days. But we are getting ahead of our story.

There never was a Riverview church at all until two members of the Fort Dodge First Church began to do a little home missionary work. Mrs. John Pride and Mrs. J. A. Adams started a Sunday school in their neighborhood. Probably it began in one of their homes. Then it overflowed into a room over a store. More and more interest, larger and larger numbers of pupils, caused the Sunday school to overflow again, this time into an unused building near a brickyard. As the Sunday school grew in numbers and influence it was organized as a mission of First Church. Finally a lot was purchased and the first unit of a church structure was built, the basement of the present church. Here and in an adjoining residence the prospering Sunday school was housed and the activities of the church were carried on.

"We need a larger building," people began to say again, when all the chairs filled up week after week. "We ought to finish our church."

"That's very true," others agreed, "but it takes money to pay carpenters and bricklayers and electricians. And Mother Hubbard's cupboard has nothing on our treasury!"

They took their troubles to A. W. Lyons, then pastor at First Church.

Pastor Lyons considered the matter gravely and came up with an answering question. "Why don't you do the building work yourselves?" Which is exactly what they did!

The members were all working people. They had no bank accounts to eye speculatively. If the job was to be done, they would have to do it, with their own hands, after the regular day's work was finished. More than fifty men gave their labor. When it came time to put on the roof, several men completed the work under the light of the moon! They were not worried about time-and-a-half for overtime. They were interested in getting their church finished. Managers of business houses saw it was a going concern, and pitched in with generous contributions of material. A bell no longer needed by the church at Sac City was a welcome gift. Pews and other furnishings came from a closed church in an adjoining county. A friend donated a piano.

On June 6, 1937, the building was dedicated—without a nickel's having been spent for labor! Riverview had a building that provided ample room for worship and for other activities which made it a seven-day-a-week community center. All that work was too valuable to be enjoyed for only a few hours on Sundays!

A Contagious Spirit

Burnside, too, was in a bad way so far as a building went. They had a one-room frame church house put up in 1898. Mere age was enough to have worn down the edges of any structure in that time, and then when you considered that school buildings were "sprucing up" and farmhouses were being equipped with all the modern conveniences, you could easily see that Burnside church had outlived its usefulness. In 1913 the Methodists decided to leave the field, and the Baptist Ladies' Aid bought the building. This provided a place for the social activities of the church, but the location was poor, to say nothing of the building.

Not that the people were without means, either. It was good farming country. There was money in the rich, brown earth, and in the pockets of the farmers, and in equipment and buildings and bank accounts. But somehow, no one had got around to the idea of a new church. Maybe the leaders had the notion that rural churches were predestined to be leftovers and makeshifts—that they were in a groove and never could get out of it, so would not try.

Maybe they would have stayed in that groove for a long time, but a man named Harvey came on the scene with a lot of new ideas. T. V. L. Harvey became pastor of First Church in 1937, and like most newcomers to any area, he was not the least bit dismayed by these grooves.

"How many men on a football team?" he asked. "Eleven! How many men on a baseball team? Nine! How many on a basketball team? Five! One man could not play any of the games alone. But here's First Church, trying to win its own game alone. And over across the Des Moines is Riverview, trying to win its game alone. And south is Burnside, trying to win its game alone. What do you say we team up—we'll call our team the Fort Dodge Larger Parish."

That was a new idea; and it spread like a brush fire. The Home Mission Society and the State Convention became interested and said, "We'll help!" At Riverview and Burnside they said, "Now we can really go places!" And at all three churches, members were quietly shouting, "Yea, TEAM!"

The church architect of the Home Mission Society visited Burnside and drew plans for a modern, well-arranged building, using the former Methodist church as the foundation for the enlargement and remodeling. The beautiful art-glass windows came from a liquidated church in an adjoining county. On September 27, 1942, the church was dedicated. It is a modern church for a modern age, complete, beautiful, fully equipped for effective service. The Fort Dodge choir came down for the dedication and joined in the program. Teamwork! The new associate minister of First Church, Harley Henderson, became pastor of Riverview and Burnside. Teamwork!

The associate minister lives in the comfortable parsonage at Burnside, where there is plenty of wide-open space for gardening. Sunday mornings he drives to Riverview to conduct a service at 9:30, then back to Burnside for an eleven o'clock service. In the evening, he is off again to Riverview for a service at seven. On Thursday evenings, Mr. Henderson conducts a radio broadcast over the local station, KVFD, under the title, "The Fort Dodge Larger Parish." The churches are well supported. "That's *my* church," any member will tell visitors to Burnside or Riverview. It is

(Please turn to page 13)

Common Ties of Church and Home

By MARY C. ODELL

Have YOU *worked out a solution to this parent's problem? Do you maintain a* PARENT-TEACHER COUNCIL? *Do your church workers carry out a regular home visitation program? Are the "Messages to Parents" used by your teachers? Other churches are eager to know what is being done by your leaders. Why not sit down now and write out your experiences for others' benefit? Address your replies to* BAPTIST LEADER.

I AM only a parent. My field of action you may say is the home. But because I want the small amount of time my children spend at church used to good advantage I make this frank and personal appeal to the church school workers of today. I am concerned over the reports I hear and read about juvenile delinquency; I see parents too hard pressed with wartime duties or perhaps too disinterested to give their children training in religious principles. Above all, I can see what a tremendous responsibility lies waiting for today's youth when tomorrow comes.

My children attend an average church. This means that the equipment is far inferior to that in their public school. There are no paid workers in the church school and not enough definite training is offered the volunteer teachers. Two hours a week is all the time my children spend in the church. I want those two hours to count, and I speak for parents everywhere.

First of all, I would ask for a consecrated teacher. By consecrated I do not mean the dear soul who will teach my son a Bible lesson every Sunday, but who is blind to the problems he has to face during the week. I mean first of all someone who loves boys and girls, who understands them, and who knows their daily activities. I want someone who will say to himself, "I have such a short time to do an important job. What can I teach my children that will help them to live like Jesus?" I would like to have someone who will say, when the lesson has been taught, "Where did I help, and where did I fail? What could I have done that would have been better?"

I want a teacher for my children who will come to me occasionally and say, "Here are some things I am going to try to teach your boy. Would you like to help?" I would welcome criticism concerning his attitudes. If he is not paying attention, or showing interest, if he is a disturbance, I would like to know it. For then I could help.

In the second place, I would like to have a voice in planning for the religious training of my children. I wish there might be a place and a time when I might meet with other parents and the teachers of our boys and girls so that we might share in developing the program of religious education and in meeting the problems that confront us today. Once a month I receive from my children's public school a notice of some special program put on by the Parent-Teacher Association. Someone is going to talk to the parents about a problem we are facing. Here is an opportunity. Soon I find myself on a committee to investigate some school needs. Since I want the best for my children I am glad to serve. I will contribute money as well as time and effort in order that this need may be met. I would do the same if I could have a voice in the work of my church school.

Recently my young son became the age to join the cub pack in scouting. I discover that here is a program for a junior boy which expects parents to take an active part. We are given a handbook; we are told what to do. Much of the child's achievement is accomplished at home under our supervision. There are den mothers and fathers. We are expected to attend the pack meetings. I am thrilled at the opportunity to go along with my son. I am interested in his progress, and I see in this carefully worked out program a splendid opportunity for developing Christian ideals and character traits.

I wish that my son would show as much interest in his junior group at church. But when I question him I cannot find out very much. "Oh, we don't do much. We have a couple of songs and some sissie stories," will be his reply. One week I heard him say something about a story which had been told. It was about David Livingstone, and "it was keen." We hunted out more stories about Livingstone that week and read them together. He went to church school with enthusiasm the following Sunday. He was going to ask if he could tell the children what he had found out. When I questioned him about his success he replied, "Oh, I didn't tell the story. Miss S—— said she had something else to do." You see?

Thirdly, I would like to help to better the teaching conditions in my church. I know that the teachers are not recompensed for their work and that consequently little can be asked of them in meeting certain standards. I realize that they have little to work with in the way of materials and that classes are held under very difficult conditions. I want to do something about it.

If the same conditions existed in our public schools, we parents would rise up and see that they were changed. We would get busy and raise funds for necessary supplies. We would campaign for that needed educational wing. We would see that we had good teachers. Why don't we do something about our church schools? Because we are not aware of these problems or of the importance of religious teaching, and because we are not organized into religious parent-teacher associations.

Good sermons end, I believe, with the "thirdly," but mine has a fourth point, for in our church school program, I would like to see more emphasis put upon parent education. I would like a

Bible class held during the week when the young people would volunteer to stay with small children so that both parents could attend. I would like to attend lectures in my church by authorities on the problems of today that concern parents. I would like to hear someone tell how we best can guide our children through this wartime. I would like to know what to do about comics and the radio programs, and how to develop hobbies and family activities. These and dozens of other problems face parents daily. Where should we go for help, if not to our church?

The common tie between the church and the home is in the religious aim. Both should be attempting to teach the boys and girls how to live Christlike lives. But the procedures for the home and church are different. In most cases teaching in the home is applied. Children learn to do by doing. My children are learning to be honest by practicing fair dealings in their home and with their family. They are learning kindness toward each other and toward their pets through experiences in which they may be considerate and thoughtful. They are learning to be helpful by doing tasks set for them after school and on Saturdays. Much of the teaching in the church has to be theoretical. Honesty is illustrated through a story. Kindness is demonstrated by a related Bible incident. Helpfulness is taught by word of mouth. Skilled teachers make every possible opportunity to put these teachings into experiences, but the application must be more often than not in the home. This calls for co-operation between teachers and parents. Obviously what is needed is a parent-teacher meeting, when the teachers, superintendent and pastor invite the parents to meet with them to discuss ways and means of doing a common task.

The church school teacher must realize that her task is only supplementary to the home. It is a grave mistake to think that the major effort in religious teaching belongs to the church school. A church school program that does not take into account the fact that the home is the most important place to teach practical Christianity cannot be successful.

If the church school teachers and pastor will invite the parents to meet with them regularly and participate in interesting and stimulating meetings, not only will the teachers find out where and how they need to supplement the home training and what problems they need to attempt to meet, but we parents will learn how we may more effectively proceed with the application of Christian teachings in our family life. Neither of us will be doing a good job until the church leaders find a way to bring in both mothers and fathers that we may build a united front with which to face an important task.

Annual Church Meetings Are NOT DULL

By HARLEIGH M. ROSENBERGER

YOUR Annual Meeting does not have to be dull! It is the most important meeting of the year, and it should merit the presence of every able-bodied member of the church, as well as others who are interested in your church. It should be so interesting that everyone who does not attend will realize that he is missing something vital. Yet, if your church is an average church, the people stay away from your annual meeting in droves. To note how many earnest, sincere workers avoid the meeting would suggest that there must be a smallpox epidemic. The reason is plain. Most annual church meetings have degenerated into the mere reading of dry reports and budgets, which, instead of being informative, all too often are "chloroformative." People feel that they would rather sleep at home.

What can be done to make the people sit up and take notice? After all, the democratic form of church government to which we Baptists are so accustomed requires an expression of the opinion of the whole group, not merely a few of the saints who attend the meeting to give their reports. The election of officers is as important to a church as to a corporation. The adoption of a budget should interest every member. Words of praise for jobs well done during the year—these are vitally important, too. We realized that some measures must be taken to renew interest in our annual meetings. Here is what we did.

First of all, we decided to have no dry reports read at the meeting. Instead, we mimeographed a ten-page booklet and incorporated the reports into it. We included the reports of the church and the Sunday school nominating committees and also the report of the budget committee. We tried to make this booklet attractive: we used colored covers, and one of our members with artistic ability sketched a picture of the church on the cover. In this booklet we tried to answer in interesting form all the questions that the average member would ask about his church. The booklets were printed at the nominal cost of three cents each—small expense for what they accomplished. Besides saving time, they gave each family a record of his church for the year.

The second thing we did was to plan a good supper. Yes, in spite of rationing! We put the cost at twenty-five cents and requested everyone to bring meat-ration points. These points, together with the ones we secured from the local ration board, enabled us to have ham, scalloped potatoes and lima beans, with ice cream for dessert. The Sunday school orchestra played for a "fellowship sing" of some hymns. We wanted everyone to come to our annual meeting and enjoy himself. To be sure, the twenty-five-cent charge did not cover all expenses of the meal, but the church was more than repaid for the small outlay it was forced to make. Thirty young people served as waiters and waitresses, and they thoroughly enjoyed it.

We organized the entire program in detail so that there would be no lull during the evening. Dinner was served on schedule. After dessert the tables were cleared and we went directly into the business session. Strange as it may seem, the part of the program concerning items of business occupied only one-half hour. The mimeographed booklets saved the day. Following the adoption of the budget, committee members handed out personal pledge cards. As the trustees collected the pledges, they gave packages of envelopes to those who turned in cards. During this part of the program, the orchestra played.

The last event was the showing of color slides. We had commissioned one of our members, an amateur photographer, to take color snapshots of various activities of the church. Movies would have been great, but the film was too expensive. Our film cost less than three dollars for twenty slides. We took pictures of the junior choir and the senior choir, the Boy Scouts, some of the Sunday school classes, exterior views of the church, and many others. It was great fun. Also, it provided a real record of church activities during the year. Next year we shall show these same slides again, along with new slides made during the current year, so that we can make comparisons. People attending the meeting were keenly interested in the pictures that were projected on the screen. Just before adjourning, we sang together "Blest be the tie that binds our hearts in Christian love."

Yes—that was an annual meeting long to be remembered. Would you like to know about attendance? Well, last year we had only fifty. This year almost three hundred people attended. We were forced to halt the sale of tickets the day before the meeting, because there was no more seating room. People pleaded for tickets, because they really wanted to attend. But then, that is the way an annual meeting should be! Why don't you try to make your annual meeting more interesting next year?

SEEDTIME AND HARVEST

We Give Thanks and Worship

By MARK RICH

THE germinating seed, the growing plant, and the maturing harvest always have inspired man to expressions of praise and thanksgiving. Worship services should acknowledge God's abundant goodness in providing for man's sustenance, and also his creative power and loving care evidenced in soil, seedtime, and harvest. This spirit has been expressed in the formal religious services of the peoples of all lands. Among the Hebrews, all of the great religious festivals had agricultural associations. At the Feast of Unleavened Bread, connected with the Passover, the worshiper brought the first fruits of the harvest. The early harvest season was closed with the Feast of Pentecost, fifty days after the Passover; and the Feast of the Tabernacles marked the end of the autumn harvest.

In the early Christian church, the Feast of the Four Seasons, or Embertide, was a time of supplication for a blessing upon agriculture. It was not until the fifth century that these days were designated for conferring the sacrament of ordination. Writes Thomas Allen, a Catholic, "In the age of faith no seed was sown or planted without the blessing of the church. At planting time, whether in spring or fall, God was asked to protect the seed and make it productive."

Unfortunately, the church in the United States has turned from the use in worship services of the symbols of agricultural life. References to seedtime and harvest have been lacking. Both the sermon and the teaching of the church have turned toward abstract theology and matters unrelated to the soil. There is now little fragrance of newly plowed fields in American rural religion.

But no religion can remove itself from the ordinary pursuits in which men are engaged without losing vitality. In no sense can it afford to neglect the basic occupation of agriculture, where the elemental mysteries of life are so evident. The Christian church in America must be replanted in the soil. It must send its roots wide and deep until it is anchored like a tree. It needs to redeem the farmer from exploitation of God-given resources, from overcommercialism and from drudgery and materialism. He needs to appreciate the sunrises and the sunsets of rural life. How can the farmer do these things unless the church leads him?

Rural Life Sunday and Harvest Festival

There are several ways in which worship can help to spiritualize rural life. Rural Life Sunday and Harvest Festival should be two special occasions for worshipers in rural churches.

Rural Life Sunday, or Rogation Day, is based upon an elemental miracle and mystery of life—the mystery of the seed. The promise of spring is in the seed. In it also is the anticipation of the completed harvest. Here lies the hope of food for the world's multitudes. The seed embodies the symbol of all reproductive powers upon which continued life in the world depends. The modern revival of this day occurred in 1929, upon the suggestion of the Home Missions Council. Each year, this day is being more widely observed by churches, 4-H clubs and agricultural organizations. A pastor will find many suggestions and a suitable order of service in the annual leaflet of suggestions, or he may choose to plan his own service.

The second special occasion for worship is the autumn Harvest Festival. For the first time, in 1942, the Town and Country Committee of the Home Missions Council formally made suggestions for the observance of that day.

The observance of Harvest Festival, like other festivals related to agriculture, stems far back into history. It also has assumed social and national characteristics. In England, Harvest Home was a joyful home celebration in connection with the completion of the harvest. Pageantry, feasting, comradeship of master and workers characterized the occasions. The German *Erntedankfest* and the *Kirn* in Scotland were social and spiritual expressions at the ending of the harvest.

In America, the early Pilgrims made Thanksgiving a time of religious exercises and feasting. The social aspects of the English Harvest Home were not introduced in America. In the course of time, however, Thanksgiving Day, set late in the autumn, had become a day of general thanksgiving, with emphasis upon blessings of national life. There is usually only a minor reference to the bounties of the harvest.

Some churches, particularly the Reformed and the Lutheran, and others of northern European background, have continued to celebrate a harvest service. This service goes under many names and is celebrated in a variety of ways. On the basis of a study of American customs, the following suggestions are made:

1. Harvest Festival is the name that seems most suitable. Practice in the United States indicates that September or October is the preferred time for such an observance, although it may occur from August through November.

2. The decorations most frequently used are fruits, flowers and garden and farm produce of all kinds. One reason

for celebrating the day early in the autumn is the availability of a wide variety of garden and farm products.

3. The fruits, the vegetables and the produce used in decoration are most commonly donated to hospitals, children's homes, homes for the aged and other beneficent institutions. The produce is sometimes sold and the proceeds directed to denominational beneficences or missions, or to some special local or beneficent work. Some churches donate the produce to the minister. This custom, however, is not recommended, because the spiritual benefits of the service are greater if the dedication is to some local or general missionary cause.

4. It is best to keep this as a separate day, uncombined with annual church meetings, home-coming, anniversaries or rally days. However, a church family dinner often enhances the day's value.

5. Texts frequently used are: Matthew 6:11; 9:37, 38; Mark 4:28, 29; John 4:35, 36; Acts 14:17; 1 Corinthians 3:6, 9; Galatians 6:7-9; Psalm 24:1; 65:11; 103:2; 116:12; 145:15, 16; Jeremiah 8:20.

6. Thoughts and attitudes expressed in sermons are those of thanksgiving, generosity, giving, partnership with God, God's bountiful providence, and his love and care in seedtime and harvest.

7. Themes expressing the spirit of the festival are: "Harvest Home," "The Joy of the Harvest," "The Miracle of the Harvest," "Sharing Our Spiritual Resources," "Christ, the Bread of Life," "Look on the Fields," "The Sacredness of Work" and "Life's Dividends."

There is a distinct trend in American country churches toward the inclusion of a special worship service as a part of the harvest festival. The liturgical churches have long used formal services. Non-liturgical churches may borrow the formal services or prepare their own readings, litanies and special prayers. The annual observance of harvest festival by Trinity Church in the heart of New York City gives evidence that both city and country churches can observe the day appropriately.

Physical Objects and Spiritual Reality

It may be asked whether the use of objects such as fruit and vegetables is not a reverting to outgrown forms of religious worship in which physical objects had value and meaning in themselves and were used as substitutes for spiritual reality. To answer this query, it must be remembered that man worships God in many ways.

For the Quaker, any physical symbol is superfluous; for the Catholic, symbols are part and parcel of religious life. The majority of Protestants stand somewhere between these two positions in their appreciation of symbols. Harvest Festival is an occasion when some minds and hearts are brought to spiritual experience through the physical presence of God's bounteous gifts of the field. To have the carrot or the dahlia in sight, before God, during worship directed to God, gives a unique experience of worship. For some minds, these physical objects are the best means of stimulating the heart to worship.

Other Ways of Rural Worship

There are other ways in which the rural environment can figure in worship. Special values lie in the use of dedicatory services, litanies and prayers for specific occasions and purposes. Edward K. Ziegler in *A Book of Worship for Village Churches* shows how Indian churches have found help in dedication of the threshing floor, the well, the new home and other accessories of rural living. Arbor Day outdoor services are occasions when rituals can serve for the dedication of a planting. From here and there in America are appearing litanies used for special occasions. One by Otis Moore serves as a good example:

LITANY

Deuteronomy 33: 13-16

For the precious things of heaven, the stars, the sunsets, the clouds, yes, even for the storms,

We thank thee, Lord.

For dew sparkling in the sunshine, the deeps of the ocean, and the stillness of little pools,

We thank thee, Lord.

For the wealth of crops from the sunlight and the wealth of produce month by month, the beauty and the bounty of growing things, the verdant and fertile land,

We thank thee, Lord.

For the chief things of the ancient mountains and the precious things of the lasting hills, majesty, serenity, power,

We thank thee, Lord.

For the brilliancy of mind, good will and love that radiates from friends,

We thank thee, Lord.

Pastors also find prayers for specific phases of rural life fruitful: for a farm family in prosperity, thanksgiving for harvest, for rain, a petition for youth, mothers, the gardener, the woodsman, or the orchardist. The use of such prayers, on occasion, lends definiteness and intimacy to a service such as never can be attained in general prayers and petitions.

The following, "A Gardener's Prayer," can be the petition of anyone who loves the soil and the miracles in flower and vegetable that it works.

"God of creation, who makest every garden seed that forms in pod and fruit; who dost endow each with the germ of life which springs at last into the full-grown plant; who dost continually perform this miracle through a power veiled in mystery: How wonderful is thy provision for us! How marvelously hast thou cared for us as with manna come from heaven! Because thou hast wrought, we may eat and be satisfied. We praise thee also for the glory of thy creative power in field and garden; for color, variety, beauty and magnificence; for that artistry which gives pleasure as well as sustenance to thy children. We magnify thy name for thy manifold goodness to us. Amen."

If in the country church one would hear only about flocks and fields, creation and harvest, the gospel would be too restricted. Men do live by faith, love, hope and courage in God and Christ. But a country church without the rural flavor is like an orange without juice, or a peach served green. This matter of seedtime and harvest is such an elemental part of life that worship without reference to it is one-sided and distorted. No other church has the opportunity given the country church of worshiping God in fullness and completeness. The symbols of physical and spiritual life, bread and roses, are close at hand. The pastor, however, must bring his people to their full meaning.

THREE Make a TEAM!

(Concluded from page 9)

easy to advertise something on which you yourself are completely sold.

Talent? The rural areas are full of it. At Burnside a gifted local musician has organized a men's chorus that has won wide recognition. Not only has the chorus kept men busy after they came into the church, but it has been a powerful evangelistic force to interest men in the first place.

Some of the finest people to be found anywhere are in some of our smaller churches. They want the best, these people, and they know how to appreciate the best. But often because of local limitations their hopes are never quite translated into reality.

They do not ask for charity, these small churches. They have much to give! They desire only friendship and co-operation from their sister churches. There is a mighty power in the words, "You can do it. We believe in you. And we hope you believe in us, too—we need your matter-of-fact faith, your open character, your calmness and stability."

That is the larger parish, the adventure that lifts churches out of themselves, out of their own walls and communities and complacencies to the fields and the villages beyond. That is teamwork and brotherhood.

For That Problem of *LEADERS*

In this plan of enlisting the young men of the church you may find a means of at least postwar help.

By DONALD E. FERGUSON

IS yours a church that finds official responsibility year after year assumed by fewer and fewer men? Does the annual election in your church find the nominating committee often listing a person for two or more offices because the scores of others approached refused "the honor"? Is your enlistment program less effective than your evangelism?

Frequently the refusal of a member to serve in a church office springs from a timidity born of insufficient knowledge and from a feeling that he knows too little about the functions of the office. Occasionally young men agree to serve, but even the most willing may lack sufficient training. Their lack of training leads to dissatisfaction and inefficiency.

One church evolved a plan to overcome these difficulties by training its young men for the responsibilities of the various church offices and activities.

The Plan

The board of deacons decided to organize a body of "junior deacons" made up of the young men of the church between the ages of fourteen and twenty, and to give them special training for the purposes of growth in Christian character and service in the church. In this plan they had the enthusiastic approval and co-operation of the pastor, who saw in the idea a wonderful opportunity to build friendships with the young men of the church and to hold their interest through that dangerous period when so many drift away from the church, never to return.

Announcement of the plan was made by the pastor in the church services, and by the deacons in the Sunday school classes of the age group concerned. The purposes of the plan were explained in detail, and the young men were challenged to accept this opportunity to prove the seriousness of their intention to serve Christ and to acquire knowledge and skill and the qualities of leadership needed in actually performing the work of the church.

The tasks of the proposed junior deacons were outlined and the importance of the work was emphasized. Printed pledge cards were distributed to all prospective members, and all who signed them thereby agreed to perform faithfully the duties of junior deacons; to maintain regular personal devotions; and to seek every opportunity of helping other Christians, of co-operating in the work of the church and of serving in the extension of Christ's kingdom on earth.

All who signed the pledge cards were officially appointed by the board of deacons as members of the junior board of deacons. An especially impressive consecration service was planned and held in connection with a morning church service, and the minister's sermon was an appropriate recognition of the significant purposes that the church might expect to see achieved in these young men.

The Organization

The newly appointed and consecrated junior deacons first held a joint meeting with the church's board of deacons, at which time the pastor and the chairman of the board welcomed the young men as appointed officers of the church and explained how the new plan actually would operate.

The junior deacons later met by themselves, elected officers and decided upon a time for regular weekly meetings. Committee chairmen were elected to be responsible for carrying into action the various phases of the work assigned to them by the pastor and deacons.

The Work

One of the first responsibilities assumed by the new junior deacons was that of ushering at the various worship services of the church. Other closely related duties were gradually assumed, such as preparing the pulpit before each service (opening the pulpit Bible to the proper place, providing drinking water for the pastor or visiting speakers and arranging the offering plates); checking the temperature and ventilation of the auditorium; greeting both members and visitors at the church door; distributing tracts, bulletins or special announcements of any kind; and placing hymnals in the pews.

The junior deacons understood that they were to be available for special service to the pastor at any time, singly or in groups. Sometimes they made deliveries of flowers to sick or aged members of the church. And gradually the older ones learned the technique of sickroom visitation and assumed the responsibility of calling on all sick or shut-in members of their own age. Then they began calling on young people whose names had been turned in as prospects for Sunday school or church.

The pastor persuaded those so inclined to arrange a recreational program and supervise the activities of the younger boys in the church gymnasium. On the basis of that experience these junior deacons took charge of much of the recreational activity in connection with the summer vacation church school.

In addition to performing these various types of service, the junior deacons engaged in an intensive program of training for future service. The pastor and several members of the board of deacons took responsibility for conducting courses of study on the Bible, Bible history, Baptist history, duties of local church officers, the nature of the denominational organization, the missionary program and the beliefs and practices of various denominations as compared with our own.

The Results

In a surprisingly short time this program began to show gratifying results. The young men themselves were taking a new interest in all the activities of the church. More young people were attending the services, and the increased interest of these young people seemed to stimulate the older members to be more faithful in their attendance and more willing to assume responsibility.

In a few years the leadership problem of the church was solved. No longer was it difficult to find teachers and church officers and committee chairmen. The various boards and committees of the church had a healthy infiltration of younger members, and no longer was it true that a few willing and capable individuals were doing all the work. The junior deacon plan was credited with practically rejuvenating the church.

The Steeple and the Weather Vane

By HARDING W. GAYLORD

ON a memorable Sunday morning several years ago, I looked from one of the windows in the study where I was preparing for our service of worship, and saw clouds of smoke billowing into the air. The Baptist Church was burning.

Several days ago, looking from the same window, I saw in the space where the smoke once had drifted upward a shapely steeple with a weather vane at the top. It was good to realize that after the destructive fire of March 20, 1938, our good neighbors had had the faith and the energy and the persistence to replace the damaged edifice with a new and finer building, beautified with this white spire. Incidentally, the weather vane was conveniently placed for me. I could look from my window on a Saturday afternoon, notice the direction of the wind and the appearance of the sky, and speculate about the weather on the next day and the probable attendance at the Old South sanctuary at 10: 30 o'clock. But that, of course, is only incidental.

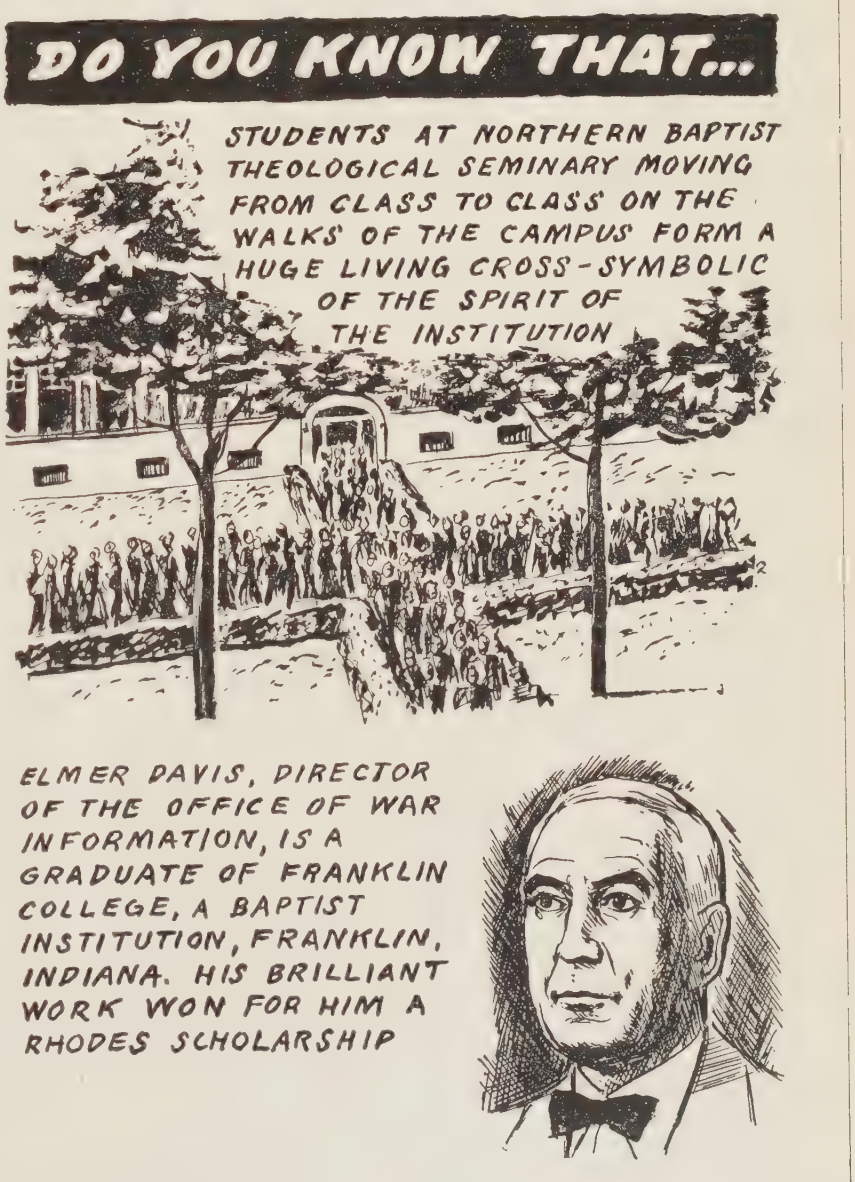
A steeple and a weather vane—an interesting and significant combination. The weather vane, placed horizontally, moves with each change of wind, and in a gale may be in constant motion as gusts from different quarters strike it. But the steeple, set vertically, points always upward, like a comely, white finger. An interesting and significant combination.

The weather vane says: "Better listen closely to the comments of the world and yield easily to influence and pressure." The steeple says: "Be steadfast, unmoveable, always abounding in the work of the Lord." The shifting weather vane represents men, who are often undependable, sometimes pointing this way; sometimes, that. The steeple represents God, who never fails. The fidgety weather vane stands for the hurry and the fury and the madness of much of our human endeavor; the steeple stands for the unhurried God who has been our dwelling place in all generations. The weather vane means the busyness and the bustling fidgetiness of the weekdays; the steeple means the quietness and the calm of the sanctuary on Sunday, where a sweet-toned organ plays and a reverent voice says, "Let us pray."

An interesting combination — this steeple and this weather vane. How significant their contrast! How uplifting and enheartening the inspirations that they bring! They belong to the Baptists, but their message is not for one group alone. It speaks silently to a congregational parson as he looks from his study window; and long after he noted the sky's condition and the wind's direction and speculated about next Sunday's congregation, he will remember the shifting arrow and the steady spire, and will be thankful. It will speak also to many others through the years, suggesting the holiness of beauty, the upward yearning of human souls, the strength and the blessedness of a religion that gives us God, who, in the presence of human restlessness and instability, is himself ever steady, ever gracious and ever the same. Above our turmoil are his peace and quietness; above our restlessness, his rest.

■

IN looking back you never feel that upon any occasion you have acted too generously, but you often regret that you did not give enough.—ANDREW CARNEGIE.


DO YOU KNOW THAT...
STUDENTS AT NORTHERN BAPTIST THEOLOGICAL SEMINARY MOVING FROM CLASS TO CLASS ON THE WALKS OF THE CAMPUS FORM A HUGE LIVING CROSS-SYMBOLIC OF THE SPIRIT OF THE INSTITUTION
ELMER DAVIS, DIRECTOR OF THE OFFICE OF WAR INFORMATION, IS A GRADUATE OF FRANKLIN COLLEGE, A BAPTIST INSTITUTION, FRANKLIN, INDIANA. HIS BRILLIANT WORK WON FOR HIM A RHODES SCHOLARSHIP

"Leaders Say:"

THIS MONTH
Harold E. Stassen on Making the Peace

AMONG the prophets urging Americans to think and act *now* regarding the kind of peace and postwar world which they want, none is clearer or more convincing than Minnesota's dynamic young Governor. Thoughtful Christian leaders take heart on hearing Governor Stassen's message, for it is grounded in deep religious convictions. Long an active member of the Riverview Baptist Church of St. Paul, Governor Stassen is now identified with the whole Christian education movement. He was recently elected President of the International Council of Religious Education. Under his leadership, the Council is directing its energies and resources toward a broad program of education for enduring peace and a Christian world order. The following conversation sets out several answers to major questions.

"Governor Stassen, why are you so interested in stimulating our people *now* to think about the peace? Why not wait until the war is won?"

"Because peace-making does not wait. Peace takes form while the war is still being fought. When the war is over, the basis of peace already will have become rigid. The peace is being formed right now in attitudes taken and decisions made from week to week."

"That being true, Governor, then current trends in American public opinion are very important. As you sense these trends in the public mind, do they endanger America's place in the postwar world order?"

"No. I would say current trends in public opinion are very favorable to the kind of peace which will endure. The American people are thinking of something more than the defeat of Hitler and Tojo. They are looking toward a real advance of mankind in keeping with the fundamental principles of religion."

"If we are to have a peace that endures, what are some of the minimum essentials upon which it must be based?"

"One essential is that our own country shall participate fully in establishing and in maintaining a world order which can insure peace. The United States is in such a relatively favorable position with respect to economic resources, production facilities and man power that a stable world order can hardly be developed without us. The emphasis in this world order which is now coming into being must be upon *human* rights rather than upon *nation's* rights. It is the people of the world who must be united, safeguarded and provided for, not merely the governments."

"What are some of these human rights which must be assured?"

"The minimum human rights are freedom to worship, the liberation of enslaved peoples and the safeguarding of all minorities from persecution. These rights must be secured and safeguarded for people everywhere."

"How can such rights be preserved throughout the world?"

"There must be developed a new level of government on a world-wide scale. This government will not regulate the internal affairs of the various nations. It will, however, have authority with respect to acts of nations or of any groups of nations which vitally affect the welfare of peoples in other nations or of humanity as a whole. It must see that international relations are just and orderly and that no nation operates in an irresponsible and independent manner, thus infringing upon the rights of peoples not represented in its national government."

"But how can such administration of international justice and order be enforced?"

"We must develop some kind of international police force which will support this system of international justice. While the development of international government may not necessarily follow the form in which the government of our own United States has grown, there are suggestive analogies as to the principles and problems involved."

"Must Americans be prepared to make sacrifices for the sake of peace?"

"Yes, we will have to sacrifice that part of our national pride which is false and arrogant. But there will develop a finer, nobler kind of pride in our American contribution toward world order and universal human welfare. There will be a higher appreciation of our American standard of living as it elevates the world's standard of living to a more humane and decent level. But as a matter of fact, no real sacrifice is involved. . . . Any sacrifices we would make in the immediate postwar period would be like bread cast upon the waters which we will find after many days. After all, if we have sufficient enlightenment and self-control to take the long look, the way of self-interest and the way of self-sacrifice are not far apart."

"What is the place of religion in this whole matter?"

"Religion is basic throughout. The foundations of enduring peace are more spiritual than political and economic. Unless the voice of Christ and his church is heard at the peace table, that peace will be futile and short lived. The minimum essentials are basically religious."

"But freedom of religion, Governor Stassen, means diversity of religion."

"If we build the peace upon spiritual foundations, in keeping with the teachings of Christian religion, bearing in mind the equality of every man before God, there will be no people in the world who will find themselves necessarily in conflict with it. As to other religions, we cannot and we must not seek to impose our faith on them by force or by act of government. It is not differences in religion we need to fear. There is in religion a common basis for peace. It is from the secular, materialistic conception of life that the exploitation of peoples and the motives for conflict come."

"Do you mean that we should stick to general religious principles and leave the blueprints for world order to the political and economic experts?"

"You must not wholly separate them. In our religious teaching we should be very definite as to the principles underlying peace and world order. We should be *suggestive* as to the patterns by which these principles would work out. The principles mean little unless they are interpreted in terms of some definite patterns. But these same essential principles might be worked out through a variety of means. They may take one form in one country and different forms in others. The church should be sure about the principles. It should not leave them in the abstract. Thus the church can be wholly practical and yet not get itself identified exclusively with one or another political or economic expedient."

"I see now, Governor Stassen, why you are so deeply concerned with a truly educational approach to these problems. Our churches will gain from your leadership not only new courage, but clarity of purpose and effectiveness in approach as they teach the spiritual basis of enduring peace."

—From an interview with Governor Harold E. Stassen of Minnesota, by Harry C. Munro.

Suggested Program for August

CHURCH SCHOOL WORKERS' CONFERENCE

The Teacher's Spiritual Preparation

By FRANCIS W. TRIMMER

INTRODUCTION

Romain Rolland, in his book, *Jean Christophe,* makes this strangely interesting observation about animals: "They reflect their surroundings: their faces grow refined or stupid according to the people with whom they live. A domestic animal will be good or bad, frank or sly, sensitive or stupid, not only according to what its master teaches it, but according to what its master is."

Likewise, the pupils in church schools grow, not only according to what their teachers tell them, but according to what their teachers are. What we are speaks more convincingly than what we say. We should not for a moment lessen the importance of thorough lesson preparation; but even more important than lesson preparation is teacher self-preparation. This Workers' Conference therefore is devoted to a consideration of the personal, spiritual preparation of the teacher.

WORSHIP

PRAYER: "Search me, O God, and know my heart. Test me and try my thoughts; and see if there be any wicked way in me. Lead me in the way everlasting."

HYMN: "Dear Lord and Father of Mankind"

SCRIPTURE: Psalm 139

SOLO: "My Task," by Ashford

POEM: (Selected)

HYMN: "Lord, Speak to Me"

CLOSING PRAYER: Our Father, we would seek thy help in preparing us for wider fields of service. May we realize the responsibilities that rest upon us as teachers and officers of our church school. Trusting in thee, may we find renewed spirits and clearer minds. In Jesus' name. Amen.

HELPS

"*Walk humbly with thy God.*" A consecrated teacher will strive to live in quiet fellowship with God. In all the routine experiences of life he will try to discover, and live in harmony with, the purposes of God. He will begin each day with a moment of devotion. During the day, in the midst of heavy demands and hard work, he will pause to meditate and observe that "this is the day which the Lord hath made. I shall rejoice in it." And as the day draws to a close, and night casts its mantle over the earth, he will turn again to God in reverent devotion. The teacher is a person of genuine consecration. His pupils respect him for his devotion. Because of it, his teaching carries authority.

He knows well that his work will be much more effective if he calls upon God to assist with it. And so he prays often for the work, seeks God's guidance in the life of each pupil, and is buoyed up by the faith that, although his own efforts may be weak, God will supplement his labors.

Shepherd the flock. Paul Vieth has defined Christian education as "friendship with a purpose." For a teacher to be effective, he must be acquainted intimately with his pupils, visit in their homes, interest himself in what interests them, and in the fullest sense of the word be a true friend to them. Interestingly enough, this sort of personal contact with the pupils is invaluable in helping the teacher prepare spiritually for his task.

A wise old sage remarked to a young man who was just beginning his ministry: "Remember that your best preaching will grow, not only out of hours in your study, but also from hours in the homes of your people." What is true for preaching is also true for teaching.

A teacher is the shepherd of a small flock of sheep. He watches over them carefully. If they are absent, he does not let the day go by without finding the reason. Before another Sunday has come, he has made the effort to get into contact with the pupil. If there is sickness or sorrow in the home, he goes there as promptly as the minister. If he finds evidence that the pupil has lost interest in his class or is being attracted away from it by other interests, the teacher makes a special effort to lead him back into the fellowship of the church and its school. The Master believed that true discipleship centers in the concern for all sheep: if we really love him, we will tend his flock. A consecrated teacher will give unsparingly for "the sheep" of his class.

Hughie Call, in his *Golden Fleece,* tells about the shepherd life on the Western prairies. He lauds the shepherds for their devotion to the sheep. One time a shepherd accidentally shot himself, just as a storm was breaking. In spite of the intense agony that he suffered, he managed to get all of his sheep back into the fold. His comrades rushed him to a hospital, and after he began to rally they inquired how he had been able to take care of the sheep. He admitted that he had crawled the last mile and a half on his hands and knees. "Later," said the writer, "we found his loyalty patterned in a crimson ribbon on the snow along the trail."

When a teacher is concerned enough about the members of his class that he will give himself and his services without stint to them, new power is released into his life. Although church school teachers will express their devotions in varied ways, their patterns of loyalty can be traced along the trail of influence and guidance as readily as the trail of the injured shepherd.

Nurture the soul with the Bible. The Bible is a reservoir of inspiration and power. It has hidden resources that easily may be released into our lives. Of course, the portion of the Bible that brings the finest inspiration to teachers is the gospel story. Jesus was a teacher. He had the gift of being able to make profound truths simple and simple truths dynamic. He knew how to give unforgettable expression to his teachings. The truth he taught was so much a part of him that people could not help discovering it. They, in turn, became new people. As we study the gospel story, we too are changed. We discover something of his spirit and power. And we become more effective teachers.

WARNINGS

Never take your doubts into the classroom; take only your faith. Tell your pupils what you believe, not what you disbelieve. William James once said: "Our faith is always faith in someone else's faith." Whatever else you give your pupils, be sure to imbue them with your faith.

Don't be impatient. Rome was not built in a day. We cannot expect results too rapidly. Emerson said: "Haste is vulgar." Perhaps that helps to explain why God's plans work slowly.

Fight off discouragement as though it were a plague. Never let the class suspect for one moment that you have lost hope—in yourself, in them, and in the building of a better world. In describing the vicar of Wakefield, Goldsmith said that, "he lured his people to brighter worlds and *led the way.*" That is the task of the teacher. He must *lead the way.*

Baptists Minister To Children In Defense Areas

By HELEN C. SCHMITZ

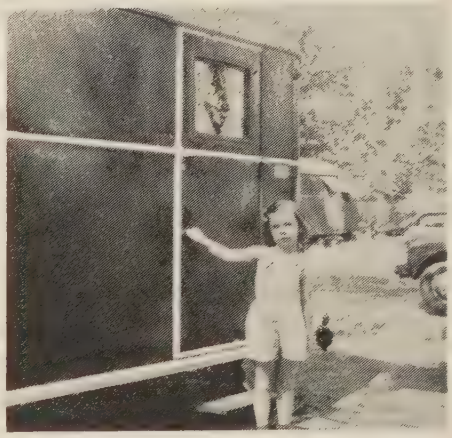
AT the same time that great numbers of our men are entering the armed forces of our nation, the established life of our communities is being further disrupted by the removal of thousands of families into defense areas. These areas are found in factory towns and cities, in coastal areas both east and west, near lakes and large rivers, in hamlets and even in open country.

"These people" as the native residents call the newcomers are strangers in a strange land. Many of them are country folk trying to adjust to the city or city folk strange to country ways. Southerners are facing a first induction to Yankee thinking and skilled workmen have been placed in communities of unskilled workmen. All over our country life situations for many of our uprooted neighbors have become vastly different from those to which they are accustomed.

For the most part these uprooted Americans are younger married couples with small children or with children of school age. The welfare of the children is dependent not only on the proper play and religious education opportunities, but also upon the adjustment of the parents to their new life. This is one of the places where our denominational workers help, as they attempt to acquaint each member of the family with his new environment in order to establish a happy orientation.

A visit to one of these new homes helped us to see the brave attempt that is being made to adjust to new surroundings. We were in one of the many trailer camps that have sprouted up almost overnight to care for the housing problem. In this particular home, the exquisitely kept trailer seemed to say to us, "This kind of camping is fun." We learned as we talked that "back home" this little family, mother, father and son, had an attractive house that they had been buying for their own, a home into which had gone much time and work. When they moved to the defense area light housekeeping rooms were the only type of accommodations that they could find. In preference to this kind of living arrangement, they chose to live in the trailer camp. Everything possible had been done to make the trailer really "home" including an addition for the young son—a rumpus room! Our conversation with the mother of this home proved to us that to her, this kind of camping was not fun, but she was doing her best as a wife and mother to build a home wherever she had to be. It could be done, and with her, it must be done!

The attitudes and tensions exhibited in the adults are reflected in the children. "When we go home" is the uppermost thought even though the probability of such a move may be five years in the future. In reality, relatively few will "go home" when the war is over, yet that hope is so alive in the hearts of most adults that the children have an unsettled and insecure feeling. The church is helping to establish a sense of belonging, but the task is tremendous. One family moved to a new camp. The little girl was so lonesome that her father drives her eighteen miles every Sunday and waits while she happily takes her place in her Sunday school. Another child wept so when she learned that her family was to move on Saturday, that the journey was postponed until after one more session of Sunday school.



THE DEFENSE MISSIONARY HAS AN EARLY CALLER

A TRAILER CAMP IS HOME TO MANY FAMILIES

Baptists have been relatively quick to undertake their share in this tremendous task of bringing the church to the defense people or the people to the church. Skilled personnel has been hard to find, but at present, Baptists have eleven full-time workers and three part-time workers, and are making contributions to the support of fourteen interdenominational workers. In addition, many of our Christian Friendliness missionaries have been temporarily loaned to work of this kind, while others of them are including this as part of their regular work. This record may seem modest, but it compares well with that of other denominations. It is important that we recognize that since defense workers are members of all denominations, the work we do must in the last analysis be interdenominational. Our first concern is that we do our full share to care for the spiritual needs of these people.

The approach made to help in these areas depends in a large measure upon the particular skill and personality of

the worker as well as upon the distinctive needs of the people. In a New England defense community the first step was to help the adults to become acquainted. As the missionary called he met with suspicion because the newcomers had not received a too-cordial welcome from the townspeople. Continuous calling revealed the fact that many in the area had come from the same state, so a "Pennsylvania Party" was held. Thirty adults attended with their children. The success of this gathering made for a series of such get-acquainted parties. Out of these came a number of permanent group meetings, including a nursery school and participation in the local Sunday school.

The defense missionary also is serving individual needs. One pastor regularly calls upon strangers at the hospital. One day he found a family into whose home grief had come. He ministered to them as their own pastor would have, had they been at home. In another camp a trailer burned. The missionary quickly found places for the family to stay temporarily and then initiated an appeal for help. Almost immediately contributions of every kind flooded in. Another missionary while calling made the acquaintance of a young mother with a new baby. When the young woman realized that here was just a friend, tears came into her eyes. "You are the first to visit me," she said.

A more formal program is carried on by our Baptist worker who co-operates with the Presbyterian chaplain in one of the government housing projects where most of the people are Methodists from the South. This work is sponsored by the Federal Council of Churches. Regular church services are conducted, including worship, Sunday school, prayer meeting, woman's society, a youth group and weekday religious education classes. The preaching services are held in a near-by country church but the other meetings are held either in homes or in the maintenance building which provides cramped quarters for the large group of children. In fact, the facilities were so crowded that the leaders had to stop advertising for they were already running to capacity. Weekday religious education classes held on released time from school are always interesting, but seem especially so to children for whom so much of life is unusual!

In one area the defense workers come from the skilled labor class and feel out of key in the rural church in the community. Not so the children! They come joyously to Sunday school in such numbers that there is hardly room for them all, and are on hand for Crusaders, weekday clubs and story hour. One week seventy-three youngsters attended story hour, fascinated as the missionary told story after story and then ended with a favorite story of Jesus. Gardens are being sponsored by the older boys and girls and the months ahead hold promise of hiking clubs and summer day camps.

In spite of housing projects, newcomers can be lost in the maze of the metropolis. Work is terribly needed in these projects, but it is most difficult to initiate. Local churches have banded together in some areas to try to meet the existing problems.

In dramatic contrast are the trailer camps with the vehicles nestled together in groups of from fifty to three hundred. In one parish seventy-five such camps are registered with the state authorities, but in the twenty-five mile area the missionary herself has counted two hundred camps. Many children live in these settlements of trailers. Each camp develops a reputation and a personality. Just as in the city the Chestnut Street gang rivals the Forest Street gang, so here the Oak Wood Camp youngsters dislike to have their "nice Sunday school spoiled by those Elm Park kids," when only a wire fence separates the two camps.

Lack of assembly space complicates attempts to have Sunday school or other classes during bad weather. This handicap was overcome in one area when a trailer chapel was added to the equipment of one of our missionaries. The state issued a special license plate that reads "Trailer Chapel I." This chapel seats forty and is fully equipped with organ, pulpit, movie machine, blackboard, hymnals and other necessary equipment. No bell is needed, for when the big trailer is rolled into position the boy helpers who have been waiting patiently for its arrival, spread the word and boys and girls come running out of their homes eager for the promised fellowship. At night, if a meeting is held, the children come at twilight and leave when the adult hour begins.

Vacation schools will be held in as many of these camps as the missionary can reach. She hopes to be able to care for at least three camps a day! The camp directors are glad to provide space for the chapel and to give whatever other co-operation is needed. The children are eager for the fun and for the learning. The parents are glad for the Christian fellowship. Wherever she goes, the missionary finds a pianist, teacher or helpers of one kind and another. Through working together wonderful things are being done to en-

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CROWDED ROOMS ARE RELIEVED BY OUTDOOR CLASSES

Let's Think About WORDS

By BLANCHE HOKE

A WORD, says the dictionary, is "an articulate sound or series of sounds which symbolizes and communicates an idea." But the poet describes words as holding possibilities for being

" . . . shining things
With colors like the sea."

Or they can fall so far short of that, she says, that:

"I hold my breath when words go by,
For fear they will not sing."[1]

We church school teachers have words that we use constantly, words that are connected with our work. Those words can be shining things, filled with the colors of a child's growing acquaintance with God and with the wonders of his world and with the joy of living in accordance with God's will. Or the same words can fail to sing; they can be merely cold, dull things that speak of routine matters. Let us think for a while about some of our words, and about the colors that they can hold.

Teacher. There is a title of which we can be proud! Of course a teacher can be one who sits down with children for twenty or thirty minutes a week and tries to keep them quiet while she imparts the words found in a book the night before. But that is not the kind of teacher that we want to be! We want to be a teacher who is a friendly companion, one who can guide others because of her greater experience, but who is also a learner with them because she realizes how much there is for everyone to learn, all life long. Because the teacher is a guide, she thinks of her pupils as likable individuals, and tries to know them better so that she will know where and when each of them needs her guidance. Because the teacher is a learner with her pupils, she is humble in her guidance, and she remembers that the children can teach her even as she teaches them. Any teacher can be proud of her title, but a church school teacher can take an especial pride in it, for she knows that she is helping to guide her pupils to a closer fellowship with God and to an increased experience in living in accordance with his way of life.

Teach. Teaching can be such fun, when we are the kind of teachers about whom we have been thinking! It takes time, of course—time for becoming really acquainted with our pupils, time for planning class sessions carefully, time for hunting resource materials that are within our reach financially and that we feel we can use wisely and helpfully to enrich the children's thinking. Never again can we be content with spending a half-hour in preparation, and another half-hour in instruction, once we have had the thrill of guiding children into ever more Christian ways of thinking and feeling and acting. Neither can we begrudge the additional time, for we know that ours is the most important task in the world.

Church School. We can use some big words and describe the church school as the "educational organization of the church." Or we might use some smaller words, and think of the church school as functioning wherever boys and girls live together under the planned guidance of the church as represented by some of its members. The church school will include the Sunday school, the vacation church school, the weekday church school, clubs, and many other groups. We as teachers are working in one part of the church school, and to do our work well we will need to know what is going on in the other parts that include our pupils. There is so much of importance for children to learn that we cannot risk merely repeating what some other part of the church school already has done adequately.

Pupil. Do you notice that there is no "s" on the end of that word? We never must yield to the temptation to think of "our pupils" as a circle or row of occupied chairs. Instead, we must think of each pupil as an individual. Each has faults and failings; each has infinite possibilities for growth. We must know his faults and failings; we must know his possibilities. We must remember that God is as concerned for the good of the most unpromising and unappealing child as he is for the good of the most winsome one, and we too must reflect that same concern. Each pupil is one of our fellow companions in an adventure in Christian thinking and living. As the most experienced member of the group, we must give guidance to each of the less experienced members; as one who also is a learner, we must remember that each child has something to teach us.

Teaching Materials. The teacher's book, together with the pupil's book and other supplementary materials, forms the printed guide for our adventure in Christian living. We will need to remember that no writer can give detailed guidance that is equally good for all classes, and so we will choose those suggestions that seem to hold the most promise for helping our own pupils in their Christian growth. If we were planning an interesting trip, long before we were to start we would begin to consult guidebooks and other sources of information about the places to which we were going and the ways in which we could get there. We will use our printed guide for Christian education in the same way. We will begin to study it long before we need to use what it says, so that we can think about what we have read, make our choices, and have plenty of time to plan and to secure materials.

Unit. We find this word used often in our teacher's book. Really to have a unit, however, we must take the word out of the book and put it into life. A unit may last for one session or for several sessions or for two or three months. It is a unit when everything that happens during the sessions is bound together by the fact that all the experiences develop the same idea and move in the direction of accomplishing a single purpose. For example, our purpose in a unit may be to help the children to think of the beauty that surrounds them in the outdoor world as a gift from God, and to feel wonder, joy and appreciation for the new life at springtime. Or our purpose may be to help boys and girls to know and love Jesus better; to lay foundations that will lead them now, or as their understanding matures, to accept Christ as Lord and Saviour; to guide them to discover in the courageous living of Jesus help for their own lives. In either case, all the experiences or activities that are planned will be tested by their promise of contributing to the accomplishment of the purpose for the unit. A unit must have a purpose for the children, too, although their purpose may not be as mature or as complete as that of the teacher; only so will the series of sessions be a unit for them.

Lesson. Before we learned how words could shine, we thought of a lesson as the talk we gave or the story we told to the children every Sunday morning. Now we think of it as a specific time that we spend in learning with the children. In fact, we tend to use the word "session" now, rather than "lesson." Perhaps that is partly because the idea of lessons seems to break up a unit in our thinking. "Session" refers to a specific time, and a unit can be made up of a number of sessions or times for learning, but it cannot be formed by stringing together a number of lessons. A session may be held on Sunday in the church school building or on Saturday in the fields or on Wednesday afternoon

(Please turn to page 22)

[1] By Lexie Dean Robertson.

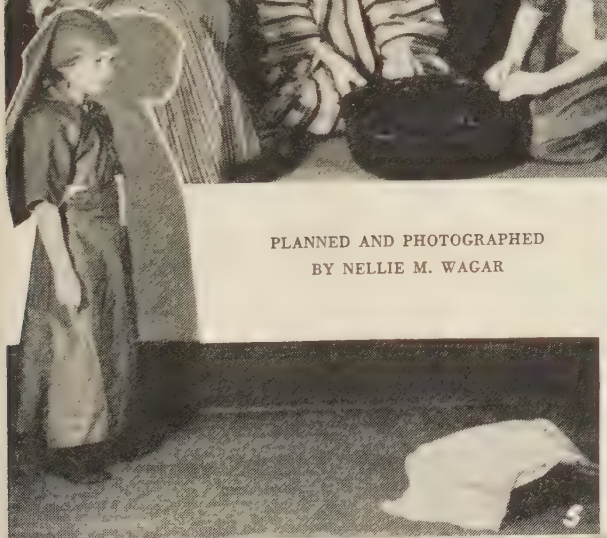
AN IMPROMPTU DRAMATIZATION

The Story of the BABY MOSES

THIS IS HOW WE DID IT:

1. MOTHER HOLDS BABY WHILE FATHER WATCHES FOR SOLDIERS.
2. THEY DISCUSS A SECRET PLAN.
3. FATHER AND MIRIAM COMPLETE BASKET TO HIDE THE BABY.
4. AT THE RIVER BANK, MOTHER KISSES BABY GOOD-BY.
5. MIRIAM WATCHES IN THE BULRUSHES.
6. PRINCESS AND HER MAIDENS ARRIVE.
7. THEY FIND THE HEBREW BABY.
8. MOTHER PROMISES PRINCESS TO CARE FOR BABY.

PLANNED AND PHOTOGRAPHED BY NELLIE M. WAGAR



Let's Think About WORDS

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in the park. In fact, a session can be held while we walk home with a couple of our pupils whom we have met by chance, for during that walk we will live—and therefore learn—with them.

Learn. We used to feel that our pupils had learned something when they could repeat words about it. Perhaps our first disillusionment with that meaning came when our class repeated without mistake, "A friend loveth at all times," and then went out as a group to throw stones at a companion who was temporarily in their bad graces. Now we know that a child has learned something only when he has thought about it for himself and has made it his own because he really believes in it. We know that a child has learned a Bible truth only when he has acquired skill in living according to that truth, in addition to being able to repeat the words as they are found in the Bible. So when we plan to help our children to learn, we must include in our plans some opportunities for them to live that which we want them to learn.

Thinking. How this word can shine with memories of boys and girls who have grown as a result of the active part which they have taken in the class thinking about Christian truths and problems! The persons who do the most thinking gain the most from any session, so we as teachers need to make sure that we do not do all the thinking. We must plan to help the children to think about questions that are vital to them and to their religious growth. We must help them to make plans and to carry out their plans; we must help them to find in the Bible and elsewhere the information that they need if they are to think intelligently. We must help them to evaluate what they have done and to decide how it might be done better another time. Then our pupils will gain as much from the sessions as we do, for they too will think.

Discussion. This word can change its colors in so many ways! Discussion can be gossip, or it can be conversation that is of passing interest but really does not get anywhere. The word shines brightest for us as church school teachers when we think of discussion as guided oral thinking. It is the verbal exchange and enrichment of ideas by which we help our pupils to grow. How carefully we need to plan for such discussion! We need to know each pupil, so that we can have some knowledge of the ideas that each of them will bring to the discussion. We need to have a purpose in mind, so that we can guide the oral thinking in a definite direction. We need to plan questions that will bring out the children's ideas and will help them really to think about the subject under discussion. We need to have ideas of our own, and we need to remember to keep those ideas to ourselves until the children have had a chance to express their thinking unswayed by us. As more experienced members of the group, there will be some information and ideas that we will need to make sure are known to the children, but we will remember also that they have a right to reach some conclusions for themselves, for only so will they learn.

Activity. Sometimes we think of an activity as some piece of handwork that is made by the children. The meaning of the word is far richer than that, however. A child is engaged in an activity whenever he really is interested in something and is taking an active part in it physically or mentally. The value of any specific activity will vary for the different pupils in any group. For example, discussion can be an activity of great value for one child, while for another child discussion must be linked with an expression of the thought made by his hands. Therefore we will plan for different kinds of activities in our group, so that we can help each pupil to a maximum degree. We will plan for discussion, worship, doing things with our hands, creating stories and poems and songs, dramatizing incidents, hunting up information, recording conclusions, and the like. And we will test whether or not they are activities by whether or not the children are interested and are doing something about it.

Worship. Worship is an expression of fellowship with God. For little children worship may be a brief and fleeting experience; with older children it may last for a longer time. Sometimes worship comes during a planned and more or less formal service of worship; sometimes worship comes when the children pause for a moment to express the wonder or joy or thankfulness that has grown out of some experience (or even when they have that feeling without expressing it in words). As teachers we cannot worship for our pupils, but we can plan to help them to worship. To do so, we must plan for experiences out of which the feeling of worship may develop, and we must be ready with a brief sentence or prayer or song that will give childlike expression to the feeling. If we lead the department worship services, we can plan them so that they rest firmly upon experiences which the children have had, and which therefore can be called upon as a source for feeling. There are few more rewarding experiences for a teacher than to worship with children.

Resources. A resource is anything that helps and enriches our teaching, and the world is full of resources. They include the Bible, the teacher's and pupil's books, people, objects loaned by friends, fields and parks and lawns, the sky, libraries and museums, newspapers and magazines, the children themselves, ourselves as teachers and persons, and so on and on.

Growth. The growth of a child is a thrill for any teacher. How can we tell when children grow? Sometimes we can tell when we listen to what they say, or read what they have written; most often we can tell when we watch what they do. As friends we will be interested in their growth in height and weight and health. As teachers we also will be interested in their growth in knowledge and emotional stability. As church school teachers we will add to all that an interest in their growth toward Christian maturity, their growth in "favor with God and men." Many of us like to keep notes that tell of incidents which show the growth of individual pupils. No blue afternoon can stay blue when we look over such notes, and realize that we have had the privilege of helping to guide that growth.

Baptists Minister to Children in Defense Areas

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courage Christian fellowship and Christlike living.

As one visits in these defense areas, he is impressed by the fact that here are many simple people, very like you and me, who are making a tremendous effort to adjust to living under the burden of loneliness and inadequate housing as well as all the other war pressures of today. The visitor will remember also the countless bright-eyed children who run out of their temporary homes looking as jolly and as attractive as children anywhere. These make up a good share of our total population. What happens to them reflects upon the life of all of us. Baptists are giving and working that these, too, may have the blessing of the ministry of the church of Christ. The challenge of our task is tremendous, but we must face it and accept it!

The Nursery Visitor

By BESS V. NESTER

OH, MOTHER, come quick! Look who is here!" Little Mary almost four, jumped up from her play, and clapping her hands together, thus called out to her mother when Mrs. Jones, the nursery superintendent, stepped upon the porch. "Did you come to see our new baby?" she asked, before the mother had time to express her own welcome, which was as sincere as the little girl's had been. Mary's mother came from the back of the house where she had been busy with some of her many daily tasks and declared with a hearty handshake, "I am as happy as Mary is to see you, Mrs. Jones, for I have some little problems I have been wanting to talk over with you. But first let Mary show you her new little sister. She was very disappointed that she was not at the hospital when you called so she could show her to you then."

After the baby had been admired, and Mary had visited with her teacher-friend and had gone about her play, Mrs. Jones and the mother sat down for a chat. These two had become fast friends since before Mary was born, and Mrs. Jones had been a sympathetic listener and a real helper through the months of waiting for both children and through Mary's early training. Now as she listened while the mother told how Mary had been caught telling untruths and how the baby had been having restless nights, Mrs. Jones was glad that she knew just what books and pamphlets would be helpful. She promised to bring them in a few days. She left the baby's nursery enrollment certificate, a pamphlet on baby care and a copy of *The Secret Place*, a book of daily devotions. She wished, as she went on her way to her next call, that she had more time to give to this personal work in the homes.

Nursery leaders have come to realize that the home work of the Nursery Department is of much more importance than its work in the church. The little child receives so much more training within the home in comparison with that received in the short time he is left in the Nursery Class on Sunday morning, that the former far overshadows what can be done within the church. This is true regarding the whole family, and the church is waking up to her task of helping families to have Christian homes in which children can grow naturally into Christian personalities. Religion is contagious, and children need its influence while they are young and by those with whom they come in daily contact. All children are learning some sort of religion from their parents and home environment, and most homes need more help from the church than yet has been given.

To be sure each church has callers in the persons of the minister, the teachers, the class mothers, the nursery leaders and other persons working on calling committees. Of all of these, the nursery leader has the greatest responsibility in her task of giving helpful guidance for the young child. She it is who becomes the confidante and the counselor of the young mothers; who keeps herself informed as to the best methods of child care and training; who supplies the mother with helpful literature, keeps her informed about meetings, conferences and classes for mothers; suggests ways of religious training in the home; and is ever ready with her sympathy and help in time of distress or trouble. Many times this nursery caller will find within the home visited some difficulty that should be reported to the pastor or some other responsible person. There are families who need material aid in the way of healthful food for the children, decent clothes to wear to church or merely clothing to supply bodily warmth. Medical care is sometimes necessary for mother or child, or there may be a problem of delinquency with which to deal. All such help may be given through the church by way of a tactful and friendly nursery visitor.

Besides all these aids which many homes need, most of them would welcome specific help in guiding the religious growth of their children. Young parents often are confused as to their responsibility. They need help in knowing how to teach their children about God and how to help them to grow into a consciousness of him; to help them to know Jesus as a friend; to introduce them to the Bible and make it meaningful to them, and to guide them in prayer experiences. A little girl of four and one-half years of age once asked her mother, "Why don't big folks ever pray?" She had been taught a form prayer and had said it before she went to bed every night since she could talk. That mother wished sincerely that she had known how to start the prayer experience differently with her small daughter and that both she and the father had shared in it!

Parents are confused again, as their small children develop and begin to ask such questions as, "Where is God?" "What does God look like?" "Why doesn't Jesus ever come to our house?" "Why can't I see him?" "Why did Aunty die?" "Where did she go?" "I think God is mean." "Where is Heaven?" "How will I get there?" "Who made me?" "How did baby sister get here?" "Who made God?" The nursery teacher is genuinely interested and is prepared to give specific help to the parents in answering these questions. It is reassuring to parents to find that others also have been confused, and that though their troubles have loomed very large for awhile and have seemed quite unique to them, others have had and still are having similar ones, and that they have a friend who is interested and can guide them to a wealth of materials that will help them in their difficulties.

Some churches can afford to employ a professional nursery visitor who spends her time in calling in the homes. She makes the initial call into new homes and in those where new babies have come and reports these to the minister or church office. She makes a very valuable contribution, but so can volunteer helpers who are interested in their task, and are willing to study and to serve and to give of their spare time. These visitors will be chosen for their friendliness,

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Paul's Photos

Advice to Be Heeded

By Grace Noll Crowell

Dear little earnest farmer lads,
How is the young corn growing?
One of you looks quite satisfied,
One as if he is knowing
There will be rain and there will be drought,
And not many comforting winds from the South.

Oh, dear me, and oh, dear me!
You are so young to worry!
God takes care of the growing things,
Yet he never was known to hurry.
So wait and trust him with all your might,
And everything's bound to come out right.

The Importance of Home Contacts

By FAYE WHITCOMB

FOUR-YEAR-OLD LOUISE KNOX and her mother climbed the steps to the church early one summer Sunday. The child's face was full of eagerness. This day she had looked forward to, it was clear.

At the door of the beginner room Mrs. Brown, the beginner superintendent, met them and made them welcome. She showed Louise an interesting table of picture-books, a corner of the room with colored pictures hung low enough for the children to look at easily, and a toy box where she could get many treasures with which to play. Soon Louise was on the floor with Catherine and Bobby, building a church of blocks. Mrs. Brown noted with satisfaction that the child was fitting into her new environment very naturally.

But Mrs. Knox did not seem satisfied. She looked puzzled and not a little troubled. She noted the toys and the children playing. Finally she turned to Mrs. Brown asking, "But when do they have their lesson?"

Mrs. Brown smiled. "You mean their Bible story, I suppose. That will come later. But right now they are learning one of their most important lessons—how to get along together and to share their toys. Notice how Miss Alice is guiding them as one of the group."

"They surely are having a good time," was the reply, "but I don't see that they're learning much religion. When I went to Sunday school we learned verses and stories from the Bible, and we had a worship service. I never saw a room like this one!"

Mrs. Brown saw that here was a mother who needed help in understanding not only the program of the Beginner Department, but how a child grows religiously. She resolved to call on Mrs. Knox that very week and to take her a copy of the "Message to Parents" leaflet from which she could explain a little of what was going on Sunday after Sunday with the beginners. In it were listed the units being used and suggestions were made as to how parents could help. She would need to go slowly, she realized, and help this mother to see how the church program contributes to the little child's development and the very large part that only the child's home can take. She must somehow lead her to see that a child's religious growth is something much deeper than merely learning to repeat verses or stories from the Bible. This first call would be only a small beginning, but it would help her to get better acquainted with both Mrs. Knox and Louise, while she saw what kind of home and family was theirs, and learned their special interests.

As she thought about the call she would make, she wrote down a list of things she wanted to find out about Louise and her family during this visit. It helped her to keep in mind the purposes to be achieved, though of course she would not take the list with her. Upon her return she would look at her list again and make some notes in her book about the things she had learned.

First of all she must discover what day was Louise's birthday. The department secretary had not remembered to get that information on Sunday, and birthdays are so very important to beginners. She wanted to know how many brothers and sisters Louise had, and whether she was the oldest or youngest child. This might explain many of Louise's reactions to activities in the department. Knowledge of the kind of work her father does and the sort of neighborhood in which they live will help in talking with Louise. Whether or not she ever has been to Sunday school before and her parents' church affiliation or preference will be helpful to know. For, after all, this first visit also should make the parents feel that there are friendly people in this church who are interested in helping them to find a place in church life, as well as in guiding their child's development.

Mrs. Brown nodded with satisfaction as she looked over what she had written. A friendly call to get acquainted would be very worth while if it gave her such information as this. Of course she would invite Mr. and Mrs. Knox to come to the Parent-Teachers' meeting scheduled for Friday evening of the next week. There they would meet other parents in the church and would learn more of what the church is trying to do for the children.

On Sunday after her call Mrs. Brown was pleased to note that Louise greeted her as an old friend and told her about the new kitten her aunt had brought to her the day before. Mrs. Knox seemed less troubled, too. She stopped in the beginner room only long enough to tell her new friend that she and her husband would be there on Friday for the meeting. The beginner superintendent felt that she was off to a good start as a result of her call. These parents really were interested not only in what the church was doing for their child, but in actively co-operating in every way possible. Already Mrs. Knox seemed to begin to understand what they were trying to do. As she and the other teachers planned for this meeting, they tried to prepare some practical help for parents like the Knoxes. It would take more than one meeting, to be sure, but this first program should be so interesting that the group would want to study and discuss many of the subjects further.

They should be given a brief picture of a preschool child—his interests, abilities, and limitations—including examples of how a child really learns by doing things.

They should be led to recognize the fact that because of these very things, a child does most of his growing and developing at home, where he spends most of his time, and that parents need to understand how to help him in the best and wisest way.

Very briefly they should have summarized for them what the church is trying to accomplish in interpreting to children religious ideas in terms they can understand—how sharing toys and joining in a common task help children to know the meaning of "Love one another," the Golden Rule, and other Bible teachings they will learn through their activities. They should be helped to see why we choose only Bible stories that picture God as the Father Jesus taught men to love, instead of using many stories that leave conflicting ideas in the minds of children, and that create fears instead of love. This first meeting should help the parents to catch the significance of informal and brief but very sincere expressions of worship during the session, and to begin to understand why we do not follow a rigid program.

Some specific suggestions should be given showing ways in which parents can help and supplement the church teaching through the week, by providing children with opportunities to help at home and to plan surprises for people to show love and thoughtfulness. A few suggestions for home worship and teaching children to pray with meaning also would be given. Perhaps the books, *Prayers for Little Children* and *A First Book of Prayers,* edited by Mary Alice Jones, each ten cents, would be introduced. The book, *Our Little Child Faces Life,* by Odell, would be suggested because of its practical guidance in helping to meet a child's everyday religious problems.

The teachers reminded themselves that this was a great deal to attempt to

accomplish. They could not do it in one or two calls and brief occasional meetings. It would mean patient, devoted work and much time from week to week, as they kept in touch with these families. No child ever must be absent without someone calling or telephoning to say he was missed and to discover the reason. No birthday could be overlooked, for the birthday card from the teacher is far more important to a beginner than to most older people. Many carefully planned parent-teachers' meetings would be needed before these children would be assured the kind of co-operation and understanding between parents and teachers that will make their environment the most stimulating to their religious growth.

After all, when teachers see that a child's growth is influenced far more by his home than by any outside group, they realize the importance of home contacts and are challenged to make the most of their opportunities, and to really come to know their children in their own homes.

■

The Nursery Visitor

(Concluded from page 23)

their genuine Christian characters, their understanding and concern for others, and a saving quality of good common sense. A caller may be given literature to read concerning her new task, or have some conferences with her pastor or some other leader who can help her, or she may make some calls with a more experienced worker, that will help her to start out on the delicate task of counseling in homes. She not only must be able to help in physical ways, guide the religious growth, answer questions and know how to direct to helpful reading materials, but she must use exceeding tact and know how to keep a confidence and when to share it with some other interested person.

As a rule, the task of the home visitation falls upon the nursery superintendent, but it may be the responsibility of some other person connected with the department or be shared with several, the work being divided according to district, or by the ages of the children. In a large church one person may be responsible for the Nursery Class and another the home work, making all of the calls and sending the literature. Now that transportation is a problem, it is well to have the larger communities or cities divided into districts and a caller provided for each, giving each caller less territory to cover and more time for personal calls and individual counseling. There may be a general superintendent or supervisor over all, to whom reports may be made and with whom confidences may be shared and problems discussed.

The first call is usually the privileged one of sharing with the parents the happiness due to the arrival of a new baby. This call is easy, and in a week or two, when the enrollment certificate is delivered in person, the caller finds that she is already a welcome guest in that home. And as she keeps up with friendly calls from time to time and participates in the conversation about bottles and formulas, naps and exercise, teething and thumbsucking, colic and earache, she has uppermost in her mind the Christian nurture of that child.

She is quick to use an opportunity to talk of his spiritual needs and to help the young mother to realize that his character growth and his development in Christian ways of thinking and living depend upon her knowledge and daily care just as does his physical growth. She helps her to understand how a child's religion develops and that it is a continuous process which cannot be left entirely to the church. She supplies her with nursery literature and helps her to know how to use it in the home. She is a counseling friend, linking together the home and the church in a bond of Christian love and fellowship.

Play Equipment

By LOTTIE MAY COBB

CHILDREN of nursery age learn through their play. In the Nursery Class room, therefore, there must be material with which to play. Blocks, dolls, housekeeping toys, a small wagon that can be pulled about or simply a box with a string attached are types of toys that have possibilities for religious education.

The equipment should be chosen with several tests in mind. The following requirements are agreed upon by most nursery leaders.

1. *Is the toy safe?* Are all the corners smooth and round? Is all danger of injury eliminated? Is the paint free from harmful ingredients? Nursery children, who are still acquiring teeth, often put objects into their mouths.

2. *Is it sturdy and well made?* Can the toy stand the hard usage that necessarily comes in a room of small children, even with the best of care? The children may be led to want to keep their toys and other equipment in good condition "for the other little children who will be playing with them." They should not be cautioned to "be careful or you will break it." Badly worn or partially destroyed equipment should be removed from the room. If possible, it might be repaired; otherwise, it should be left out of the room. Fewer materials in good condition are preferable to many toys in a state of dilapidation.

3. *Has it teaching value?* Why was this equipment chosen? Is it constructive? Is it educational? Is it adaptable to many uses? Does it meet the needs of the group? Does it encourage co-operative play? Does the value justify the amount of money invested?

4. *Is it practical?* Is there ample room to use the equipment to the best advantage? Is there convenient storage space for it? Placed in a low shelf or cupboard, such equipment is inviting to the children. They may see and select the toy they wish to use, and put it back when they are through with it. This encourages orderly habits in the children, and the room will have a much neater appearance. Scattered toys and equipment look as untidy in the Nursery Class room as they do in the home.

5. *Is the toy attractive?* Is it in good taste? Are the colors bright and pretty, but not gaudy? Will the toy, of itself, invite the children to take it from the shelf? No matter how safe, how valuable, how practical a bit of equipment, it is useless if unattractive to children.

6. *Is it large enough?* Can it be used without nerve strain? The old idea that "the smaller the child, the smaller the equipment" has been discarded. Child authorities tell us that the opposite is true. The finer muscles of young children are not sufficiently developed to grasp and use materials that are too small.

Very young children are individualists and prefer to play alone. As they grow older, two or three may play together. Many opportunities for sharing and taking turns will arise. Leader and helpers should take advantage of these opportunities, for helping little children to learn to share and take turns is one of the purposes of the Nursery Class.

Each piece of equipment should be selected carefully with the above requirements in mind. Alert workers will discover ways to use each piece helpfully and purposefully. The active minds and muscles of the children should have the opportunity to grow and develop naturally on Sunday morning, as well as the other mornings through the week. Then, play and the use of play equipment in the Nursery Class on Sunday morning will be truly valuable. Religious interpretation of their play will round out the work of the Nursery Class.

Primary Worship Service

Praise for Summer Joys

By MARY GRACE MARTIN

SINCE it is impossible to consider in one month all the summer joys that may come to primary children, we will continue this month the worship theme suggested for July. We hope during August to lift a few more summer experiences common to children to a level where God is recognized in relation to those experiences. Leaders should consider the possibilities of church lawns, neighbors' gardens or near-by parks as places where outdoor worship may take place. More time will need to be allowed for such excursions, but the values derived from outdoor worship experiences more than compensate for the careful planning necessary.

As children's eyes are opened more fully to the wonders of God's universe, they may be ready to express their own thoughts in original verses, songs or pictures. Be watchful for such materials and when possible use them to enrich the worship experiences of the entire group.

1. Rainbow Loveliness

PREPARATION: Try to find an attractive picture of a rainbow. If you cannot find one, draw one with crayolas on a large piece of white paper. Use this for the worship center. At the base of the rainbow poster, place some potted plants or low greens so as to give an outdoor atmosphere if the group must meet indoors. The open Bible also should be placed in the worship center.

If the group meets outdoors, an adventurous teacher may enjoy setting up an outdoor worship center using an easel, an optical prism and a piece of cord. Place a piece of white paper on the easel. Then suspend the prism by the cord from a branch of a low tree or a bush so that a color spectrum will fall on the white paper. The group will enjoy studying the lovely colors that make up this real rainbow. This, of course, is possible only on a sunny day. Even indoors, a prism may be placed in the sunshine to make a rainbow.

CONVERSATION: "How many ever have seen a rainbow? Where did you see it? What time of the day did you see it? John, what were some of the lovely colors that you saw in the rainbow?" If a prism spectrum is at hand, take time to study the colors and compare them to the rainbow colors. Some children may wish to know what causes the color spectrum. It is difficult to give a full scientific explanation that children can understand, but it may be sufficient to say, "A ray of light coming from the sun is like a covered basket containing all the pretty colors. We do not see the contents until the basket falls on the prism and spills its contents. Some of the colors roll through the prism faster than the others, and when we gather them all together on the other side of the prism, we have this beautiful rainbow effect. A rainbow is formed in a similar way. When do you usually see a rainbow?" When the sun shines through falling rain. "The tiny raindrops act like the prism, and the lovely colors scatter all across the sky like a gay ribbon." Try to be armed with as many scientific facts as you can glean from an encyclopedia, but do not try to use them all unless in answer to questions from the group.

QUIET MUSIC: "God's Love"[1] or "God's Out-of-Doors."[1] Ask the group to think while the music is played of pretty rainbows that they have seen. Can they think of some message God tells them through a rainbow?

POEM: Read the words to one of the above songs.

BIBLE VERSE: Read Genesis 9: 13*a*. Ask the children who they think said these words. Explain that "bow" stands for "rainbow."

CONVERSATION: Talk about the messages God sends to us through a rainbow. Let the children suggest their own thoughts which may include such as the following: "The rain is over." "I have made a lovely world for you." "See the pretty colors." "I love you."

SONG: "Oceans and Rainbows"[2] (Use the second stanza)

PRAYER: Express worshipful wonder and gratitude for the beauty of a rainbow. Allow a brief silence for individual prayers.

PRAYER REPONSE: "We Praise and Thank Thee"[1]

A VERSE TO RECALL WHEN LOOKING AT A RAINBOW: Wonderful are thy works.—Ps. 139: 14

A SONG OF PRAISE: "Praise Him, Praise Him"[1, 2]

OFFERING SERVICE

2. Cooling Shade of a Tree

PREPARATION: If possible, have the group worship in the shade of a tree today, or if no tree is near at hand, where the shade of a tree can be observed. If outdoor worship is impractical, find a picture of a shady tree to be used with the worship center. On the browsing table place a number of pictures of trees. Encourage the children to examine the pictures before the worship service.

Ask the children to look at a specific large tree, or at the picture of a tree during the quiet music. Ask them to think why God has made trees to grow.

QUIET MUSIC: If the group is meeting outdoors, the quiet music might be provided by a portable victrola or by a violin played by a guest. If these are not possible, the group may hum softly a familiar song such as "This Is My Father's World,"[1] or "God, Who Made the Earth."[1]

A CALL TO WORSHIP: O give thanks unto the Lord . . . Talk ye of all his marvellous works.—Ps. 105: 1-2

CONVERSATION: "Have you ever thought of trees as one of God's marvelous works? I think God had some reasons for causing trees to grow. Can you name some of them?" (Wood for houses, for furniture, for warmth, for fruit, for shade.) "How many different kinds of trees can we name? Is a maple tree like a pine tree?" Or compare any two trees common in the community. Have some branches or leaves at hand to compare. "What helps trees to grow large and shady? Have you ever rested in the shade of a tree on a warm afternoon? How does it make you feel? Have you ever seen anything other than persons enjoying the cool shade of a tree?"

PICTURE STUDY: If you have a picture of sheep or cattle resting in the shade, study the picture. Count the animals that have found the shade. Would they be as comfortable if there were no shady tree? Even horses and sheep and cows and other animals enjoy trees, one of God's marvelous works.

BIBLE VERSES ABOUT TREES: Psalm 104: 16*a*. Talk about the sap, the life-blood of trees. Isaiah 55: 12*b-c*. How do mountains and hills sing? (Think of the birds in these places.) How do trees "clap their hands"?

SONGS ABOUT TREES: "God Who Made the Earth,"[2] and "God Is Near"[2] (Third stanza)

PRAYER: Continue the music of "God Is Near" while the children talk to God about trees. Conclude with a brief prayer of gratitude for trees and their many uses, and for the quiet shade in which to rest when tired.

PRAYER RESPONSE: "Father, We Thank Thee"[1, 2]

OFFERING SERVICE

3. Shells by a Sea

PREPARATION: Call upon your friends and see how many kinds of sea shells you can gather for the worship table. Look for pictures of sea shells and of children gathering them. However, pictures are a poor substitute for the real

shells. If you live near a beach where shells may be found, plan to collect shells and have them on the browsing table. Worshipful wonder grows as the shells are handled and examined. A reading glass will help to reveal colorful details of the shells.

Pass around the shells and the reading glass you have brought. Call attention to the lovely curves, shapes, colorings and the hardness of the shell. Speak of the long process of growth in the sea, and the homes they provide for small sea creatures. God knows how to care for even tiny sea creatures.

QUIET MUSIC: While the pianist plays some suggestive music, ask the children to imagine that they are sitting on a beach and listening to the waves.

CALL TO WORSHIP:

O come and let us worship,
O come and let us worship,
O come and let us worship
God just now.

CONVERSATION: Talk about God's part in making the sea, the creatures in the sea, and the shell homes for some of the creatures. When sea creatures no longer need the shell homes, the waves push the shells along until they are washed ashore. There we find them and can see a bit of the beauty that God has put in the sea waters. Boys and girls have happy times as they hunt for sea shells and play with them.

SONG: "Oceans and Rainbows."[2] first stanza. Change the second line of the stanza to

"Made the pretty sea shells,
And made the waves to roll."

PRAYER: "Dear God, we thank you for beaches by oceans and seas. We are glad for the pretty shells that are found there. We are glad for everything beautiful in the world."

A BIBLE VERSE (to recall when looking at sea shells): Ecclesiastes 3: 11*a*

A FAMILIAR SONG OF PRAISE UNTO GOD

OFFERING SERVICE

4. The Friendly Nighttime

PREPARATION: Since your group meets in the daytime, we shall need to depend today on pictures that suggest the nighttime. Look for pictures showing moonlight scenes, a child looking at the stars and pictures of crickets, katydids, and other creatures that sing at night. Select an attractive picture for the worship center. A picture of a child studying the stars would be most appropriate. A dark curtain may be thrown over the usual worship screen or the blackboard to help to give the night atmosphere and a background for the picture. Lighted candles and the open Bible may complete the worship center. If the day is not too warm, you may wish to draw the window curtains during this period to make the night atmosphere more complete. Picture maps of the constellations and children's books or stories pertaining to stars should be on the browsing table.

LEADER: "Long ago somebody wrote for our Bible these words." Read Psalm 74: 16*a*, *b*. "On summer days we can see much about us to remind us of God. Can you name some things? And did you ever think of how close we may feel to God on summer evenings? While we listen to our quiet music, try to think of some lovely things that you can see or hear during summer nights."

QUIET MUSIC: "Evening Song," Schumann

CONVERSATION: Talk about the many stars that can be seen on a dark night. "Stars are made of hot gases like our sun, and each star is many times larger than our sun. Each star moves in a fixed path, and people who study the stars know exactly where to look for a certain star on a certain night." Refer to a star map. On a blackboard show the position of the stars of the Great Dipper and tell in what direction the children may look to find the Dipper at night.

Talk also about the moon that seems to hang in the sky. "Have you ever wondered what keeps the moon in the sky? Is it always round or full? Have you seen 'the man in the moon'? What makes the moon look like a big face? They are mountains, many of them higher than our own mountains, that outline the features that look like a face to us." Talk about the lacy shadows of trees formed by moonlight, of moonlight reflections from water, of the quiet stillness or the music of crickets and katydids that we often hear on summer evenings. Help the children to watch for these things with deeper appreciations because they know now that God has brought them about through wonderful laws.

SONG: "God, Our Father, Made the Night"[2]

PICTURE STUDY: Study the picture used with the worship center. Use it to recall laws of God discussed earlier, such as laws that keep the moon hanging in the sky or the stars appearing in regular places.

BIBLE VERSES: Read Psalm 136: 1-9. (Omit the refrain in each verse if this seems beyond the appreciation of primary children.)

PRAYER: Allow a few moments of silence in which to express thanks to God for some nighttime wonders, then voice a brief prayer including appreciation for some of the things discussed.

PRAYER SONG: "Father, We Thank Thee for the Night"[2]

OFFERING SERVICE

5. Praise for Summer Joys

PREPARATION: To encourage thinking, place around the room pictures that have been used in former worship services for July and August. The worship center today may contain a large bouquet of flowers with an open Bible in front of it.

CALL TO WORSHIP: "Enter into His Gates with Thanksgiving"[1, 2]

QUIET MUSIC: "God Is Near."[1, 2] Ask the children to recall summer joys that

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Junior Worship Suggestions

A Summer Thanksgiving

By ELIZABETH F. TIBBALS

BOYS AND GIRLS too often think of thanksgiving as something that belongs only to the November holiday of that name. Yet thanksgiving is an attitude of mind to be cultivated in all seasons. What time of year more than summer holds those things which delight the hearts of juniors? Through the summer months it is the privilege of junior leaders to guide the boys and girls in thinking about and appreciating the many good gifts of God, the Giver of every good and perfect gift. These worship suggestions are planned to help juniors to have a genuine summer thanksgiving experience.

All hymns are from the junior hymnbook, *Hymns for Junior Worship*, though many are available also in other books.

Through the summer many schools have a more informal program than is possible the rest of the year. Juniors may be expected to have a large share in planning for and taking part in these services themselves.

1. We Thank God for Summer Beauty

QUIET MUSIC

CALL TO WORSHIP:

Leader:

The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.—Ps. 24: 1

Stand still, and consider the wondrous works of God.—JOB 37: 14

Juniors:

Thou art my God, and I will give thanks unto thee:
Thou art my God, I will exalt thee.—Ps. 118: 28

HYMN: "For the Beauty of the Earth"

PRAYER: O God, we are grateful for the beauty of this earth that thou hast planned and created for our enjoyment and use. We do thank thee for thy wise care that has provided for our needs in such wonderful ways. May we learn to look and to listen more carefully, and so to appreciate more fully this world in which we live. As we think together today of the beauty that is all around us in summertime, give us eyes that really see and minds that understand this beauty when it speaks to us of thee. *Amen.*

RESPONSE: "Sabbath Prayer"

SCRIPTURE: Psalm 104: 1, 5-14, 16-30

HYMN: "Joyful, Joyful, We Adore Thee"

OFFERING

DEDICATION HYMN: "Our Gifts We Share"

TALK: "Sometimes we say little about thanksgiving except in the fall when we keep our Thanksgiving Day. But thanksgiving or, turning it around, giving thanks is something we really want to do at all seasons of the year. Each season brings us many things for which we feel grateful. Especially in summer there are many things to make juniors want to say thank you.

"How many things that summer brings can you think of for which you are thankful?" (Help the juniors to mention such things as flowers, birds, shady trees, warm sunshine for children to play in, the ocean and beach, lakes and rivers in which to swim, long days, fresh food from the gardens, and the like. After you have listed or discussed as many things as the group can name, suggest that they read the words of some hymn that praises God for summer. "In Summer Fields" is a good one to use, for it names many different kinds of summertime wonders. Then close with the singing of whatever hymn you have been appreciating.)

HYMN: "In Summer Fields"

2. We Thank Thee for Vacation Days

QUIET MUSIC

CALL TO WORSHIP:

Leader:

This the day which the Lord hath made;
We will rejoice and be glad in it.—Ps. 118: 24

O give thanks unto the Lord; for he is good;
For his lovingkindness endureth for ever.—Ps. 118: 29

Juniors:

I will give thanks unto thee, O Lord, among the peoples;
And I will sing praises unto thee among the nations.
For thy lovingkindness is great above the heavens;
And thy truth reacheth unto the skies.—Ps. 108: 3-4

HYMN: "This Is My Father's World"

OUR WORSHIP TODAY: "In our summer thanksgiving we are grateful for many things. Last week we thought about the beauty of the world in summer. Today we want to think of and thank God for the long vacation days when we have such good times reading and playing with our friends or by ourselves, the days when we go swimming or fishing and when we may go to camp or on picnics.

Harold M. Lambert

"Some of the juniors will tell us why they are thankful for vacation days, after we sing another hymn." The brief suggestions given below will help juniors who have been asked to make statements. The juniors should be encouraged to phrase their own expressions.

HYMN: "With Happy Voices Ringing"

THANKFUL FOR TIME TO DO WHAT I LIKE: A junior

I am thankful for vacation because then I have time to do the things I never seem to be able to do when I am going to school. It is nice to be able to plan each morning what I will do that day. It is much more fun to help at home when I plan to do it myself, and I do lots more in vacationtime.

THANKFUL FOR SWIMMING: A junior

Going swimming is the most fun of all in the summer. I am most thankful for chances to go swimming on hot afternoons during vacation.

THANKFUL FOR PICNICS AND TRIPS: A junior

We always have fun on picnics even if we have them in our own yard, or the park near home, and we take trips in summer, too. I am thankful for the special things that make vacations fun.

HYMN: "I Thank You God"

OFFERING

DEDICATION HYMN: "Our Gifts We Share"

PRAYER: Our Father, we thank thee for planning vacationtimes as well as work for us to do. We are happy to play and read and go swimming, and to do all the things that are fun in summer. We thank thee for a land where we have so many chances to have good times.

Help us to think of thee often and to remember to thank thee when we are happy. Let us not forget those children who do not have the good times and

happy vacations we enjoy. Show us how we can help to make their lives happier, we pray, and bring to an end the wrongdoing that makes them suffer. In the spirit of Jesus who loved all children. *Amen.*

RESPONSE: "Hear Our Prayer, O Lord"

HYMN: "I Would Be True"

3. We Thank Thee for Good Times with Our Families

QUIET MUSIC

MUSICAL CALL TO WORSHIP: "The Lord Is in His Holy Temple"

OPENING PRAYER: God, our Father, we thank thee that thou art here and that we can worship thee. We would be silent as we think of thy great goodness in planning summertime. (Pause for a moment of silent prayer.)

There are so many things for which we are thankful. Help us to appreciate them more and more, and help us today to show our gratitude for our families and the good times we have with them. *Amen.*

RESPONSE: "Sabbath Prayer"

HYMN: "For the Beauty of the Earth"

SCRIPTURE: Psalm 95: 1-7

HYMN: "Joyful, Joyful, We Adore Thee"

STORY: "Jon's Discovery"

Jon was disappointed. Only today word had come that the boys' camp he had gone to for two years would not be open. Dad tried to console him by saying that he did not see how Jon could have gone this year anyway. There was too much work to be done on the farm and there was no gas to make the long trip to take him. But Jon could think only about the good times he would miss.

Sally, his sister, sympathized with him but told him it wouldn't be so bad. She had stayed home all last summer and they had lots of fun. She suggested that Jon keep a record of the summer fun so he could tell how much there had been by the end of the season. He agreed, but without enthusiasm. There wouldn't be much to write, he was sure.

The days passed and all the family were busy with the farm work. The summer went quickly and before he knew it Jon found it was the day before school would open. It hadn't been a bad summer after all, he thought. As he turned the pages of his book he chuckled. He counted to himself: eight family picnics, my birthday party, the blueberrying hike and the feast that followed, swimming twenty times at the river pool, the cleaning bee when the whole family got the barn ready for fresh hay, the pony Dad had brought home and all the fun of riding him. As Sally came into the room she heard him whistle under his breath, then exclaim, "Boy, what a summer! What a family!"

HYMN: "Let Us Be Loyal"

OFFERING

DEDICATION HYMN: "Our Gifts We Share"

CLOSING PRAYER

4. We Thank Thee for Our Worship Times

QUIET MUSIC

CALL TO WORSHIP:

Leader:

Oh give thanks unto the Lord; for he is good;
For his lovingkindness endureth for ever.—Ps. 107: 1

Juniors:

I will give thee thanks with my whole heart.—Ps. 138: 1

HYMN: "We Sing Our Praise"

THANKS FOR WORSHIP: "There are many times when we can worship and perhaps we do not often think to be grateful for them. It helps us to worship with others in church as our minister or our teachers lead our thoughts. In some parts of the world today people cannot worship in church. We are glad that we can.

"But many of the worship times that mean the most come to us when we are outdoors, or in our own rooms at home by ourselves. We are thankful that we can worship anywhere and that we have so many things to remind us of God's love and care. As we sing and pray and think together today we will be thinking how glad we are for such worship times."

HYMN: "The Lord Is Ever Near"

PRAYER: We are glad, our Father, that we can come today to worship at church. We know that thou art here and wilt hear us as we pray. Help us to worship truly, we pray. *Amen.*

RESPONSE: "Hear Our Prayer, O Lord"

A POEM ABOUT GOD'S NEARNESS:

GOD IS NEAR

I am so glad that I can know
That God stays close beside me
To be with me in work and play
And carefully to guide me.

To know that God speaks in the songs
The lovely little robins sing,
That he breathes in the rose scent that
The winds that sweep the gardens bring;

That he is in the cooling shade
Of big oak trees on summer days.
I am so happy that I can
Be sure that he is near always.

—CARMEN MALONE. From *Juniors*

HYMN: "God's Presence"

OFFERING

DEDICATION HYMN: "Our Gifts We Share"

CLOSING PRAYER

CLOSING HYMN: "Let Us Be Loyal"

5. We Thank Thee for Ourselves

QUIET MUSIC

CALL TO WORSHIP:

Leader:

Oh sing unto the Lord a new song;
For he hath done marvellous things.
—Ps. 98: 1

As the heavens are high above the earth,
So great is his lovingkindness toward them that fear him.—Ps. 103: 11

Juniors:

I will sing of lovingkindness and justice:
Unto thee, O Lord, will I sing praises.
I will behave myself wisely.
—Ps. 101: 1-2

HYMN: "The Lord Is Ever Near"

PRAYER: Thanking God for minds that can think and bodies that are strong to work and play and run—for life itself. Asking for strength to live in right ways and to grow in mind and body as Jesus grew.

RESPONSE: "Hear Our Prayer, O Lord"

SCRIPTURE: 1 Corinthians 3: 16; 9: 24-25*a*

HYMN: "Best of All the Things We Do"

OFFERING

DEDICATION HYMN: "Our Gifts We Share"

DISCUSSION: "Through this month in our worship services we have been finding things in summer for which to give thanks. We have thought particularly of the beautiful things summer brings us, of happy vacation days, of good times with our families and of the many worship experiences we can have. Today we want to thank God especially for ourselves.

"Our bodies are one of God's most wonderful creations. When we think how each tiny muscle and organ plays its part, keeping us well, and how our minds make us able to think and plan what we will do, we wonder at God's greatness."

After the juniors have had a chance to name some reasons that they are thankful for their minds and bodies, close the discussion with prayer expressing their thanks.

HYMN: "Building"

POEM:

THANKSGIVING IS REMEMBERING

Remember how the birds came back
To sing when it was spring again?
Remember how the green grass shoots
Sprang up like magic after rain?

Remember how the orchard bloomed,
And later, how it hung with fruit;
How honeybees for nectar plied
And stored in hives their golden loot?

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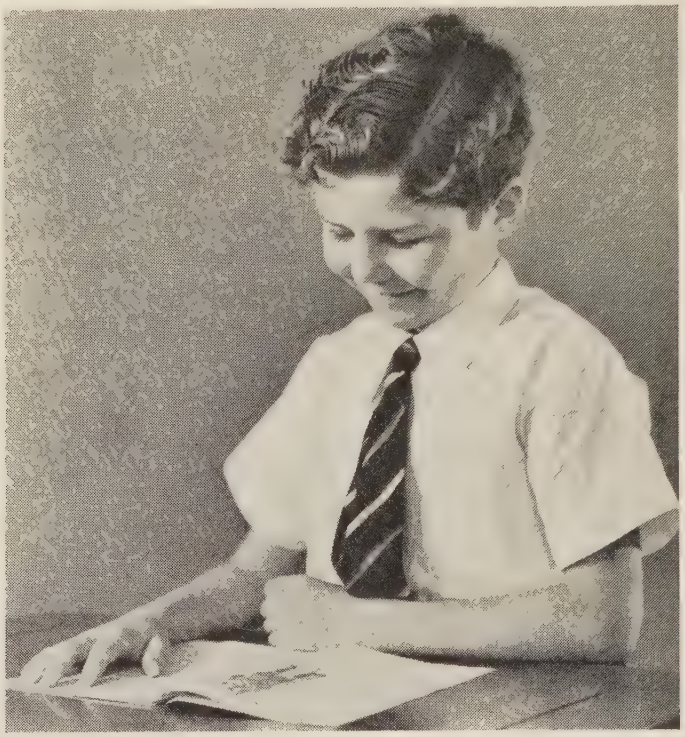
Course V Comes Next



Harold M. Lambert

THE new Judson Keystone Junior Course is splendid! The *Bible Study Guides* are very attractive, and my boys and girls enjoy them. The teacher's textbook offers an abundance of materials, and yet gives guidance for the inexperienced teacher. This has meant much to two high school seniors I have had to use as teachers this term. In a conference recently I saw workers from other denominations much interested in the 'Resource Materials.' I hope you are planning 'Resource Materials' for Courses V and VI."

This quotation from a letter received recently is typical of the response to our new Judson Keystone Course IV for first-year juniors. Course V will be ready for use in our churches in October when the new church school year begins. It is developed along the same interesting lines, with Bible material for every session, suggestions for an expanded period, an outline for a very brief session, and, whenever possible, subject matter parallel to that being studied in other junior grades. The course is prepared in accord with the best educational theory and practice, but detailed suggestions are given to guide less experienced teachers.

The fall quarter contains three units. The second-year juniors will begin with a unit on "Bibles of Long Ago and Now." At the same time the first-year group will be studying "Learning to Use Our Bibles." This common theme makes possible many department activities as well as a unified worship thought. The second unit, "Our Church at Work Abroad," deals with the difficult but very important subject of our Christian work and influence in China and Japan. This is followed by a Christmas study, "Good Will Toward Men."

The January quarter begins with an eight-week study of "Jesus at Work," a unit that supplements and helps to round out the first-year study of "The Life of Jesus." This is followed by a stewardship unit called "Christian Stewards."

The entire spring quarter is devoted to an historical Old Testament study, "The Story of the Hebrew People."

In the summertime, when boys and girls have more freedom, there is a unit called "Learning to Live Together," and the year's work concludes with a second missionary unit, "Good Neighbors," which will be a study of Christian work and needs in Latin America.

Many schools will want to use the new Course V this year with both fifth- and sixth-grade groups, while Course IV will be used by the incoming group of first-year juniors. Next year, when Course VI appears, it will be introduced to the third-year group, while Courses IV and V are used in the appropriate grades. In this way all the juniors will be getting the benefit of the new materials at the earliest possible moment, and all three new courses will be in use as soon as they come from the press.

A Summer Thanksgiving

(Concluded from page 29)

Remember how the farmers plowed,
  And sowed their grain, and harvested,
And stored it up and kept it safe
  So we'd have flour for our bread?

Remember, oh so many things
  That made us happy through the year—
Our family, home, and church and school,
  Our work, our play, our help, our cheer?

We love it all, each single thing,
And thank thee, Lord, remembering.
—DOLORES BINGAMAN. From *Juniors*

CLOSING HYMN: "Keep Me Lord"

Praise for Summer Joys

(Concluded from page 27)

they have had, especially things which they have seen or heard that made them think of God.

SONG: "God Is Near"

CONVERSATION: Encourage the children to tell about their experiences of which they thought. If there are no responses, ask, "Has anybody seen a rainbow since we talked about rainbows?" or "John, have you climbed a hill since we talked about hills?" Use the experiences to recall Bible verses that were used formerly when thinking about these "summer joys."

SONGS: As the conversation develops informally, take time to sing an appropriate stanza. For instance, when talking about "the cooling shade of trees," ask, "What song about trees might we sing now?" If there is no suggestion, be ready to make one. (See plans for the second service in this series.)

A NEW BIBLE VERSE: Job 37:14*b*. Reread the verse using the word "sit" instead of "stand."

PREPARATION FOR PRAYER: Ask the class to practice that verse just now while the quiet music is played again. As they think of these "wondrous works of God" they may be ready to tell God how glad they are for them.

PRAYER: Suggest a circle prayer where each child will be ready to say, "Dear God, I am glad for . . ." naming his own special experience enjoyed during the summer or his own thought about something wonderful that God has made. The leader may conclude the prayer naming things that were discussed in past sessions, but which have been omitted in today's conversation.

PRAYER RESPONSE: "We Praise and Thank Thee"[1]

SONG: "God, Who Made the Earth"[1]

OFFERING SERVICE

[1] *Primary Music and Worship.*
[2] *Worship and Conduct Songs.*

Ways of Worshiping[1]

By MARGARET S. WARD

THIS five-week study on ways of worshiping will help boys and girls to understand the reason for some practices in worship. It will help them to discover why attentive, courteous ways of listening and acting during the worship at church and in their meetings is reverent behavior. It will include studies of worship materials and will guide the juniors in making plans for worship times in their meetings during the year that lies ahead.

Think first of your own juniors' need for this unit, their behavior in worship and their understanding of different ways of worshiping. Do your juniors enjoy participation in corporate worship based upon understanding and appreciation, or are there many who are confused about practices in congregational worship? Which juniors are always restless during worship times? Is this due to their lack of insight into meanings and of skill in worship practices? Is it true that they also might be confused because of unworshipful behavior on the part of adults? Do your juniors genuinely worship through the sharing of an offering, or do they give money mechanically or even fail to give what has been given them by parents for the church? Do some of your juniors attend meetings irregularly or through a sense of duty? Are the worship times in your meetings planned for and dominated by adult leadership, or have your juniors been assuming increasing responsibility for the worship of their own group? As you think of the worship experiences your juniors have had, you will be better prepared to help them to grow through this study in ways of worshiping.

Read over the session plans and materials for the entire unit. To do this, you will need to have copies of the story-paper, *Juniors*, as well as your BAPTIST LEADER. Remember always that the junior leaders will have only the story-papers from which to make their plans but both papers are essential for the adult leader.

Think of the junior leaders who have been chosen for these five meetings and their varying ability to handle these materials. Be ready to give whatever adult guidance is needed, and to encourage the juniors to assume more leadership.

If you can secure a copy of the book, *We Gather Together*, by McGavran, the juniors will enjoy reading some of these stories or possibly planning to make use of this material in their reports. This book contains excellent stories about ways in which people worship in different parts of the world.

As you assume your part in guiding the activities of this study, keep always before you your ultimate goal. It should be your purpose to achieve these results in the lives of your boys and girls:

1. An increased insight into the meaning of certain worship practices as singing, giving, praying, the devotional use of Scripture.

2. A better understanding of what reverent behavior means and a growth in the desire to be reverent in the special sessions of the church for boys and girls and during congregational worship.

3. Increasing joy and ability to worship through the use of Bible and other religious materials.

4. Greater skill in planning the worship of the children's own group throughout the coming year.

Session 1. August 1

OUR CHURCH, A HOUSE OF WORSHIP

In this first session we wish the juniors to discover why people gather together for worship and to grow in their appreciation of their own church as a house of worship.

Session Outline

AS THE JUNIORS ARRIVE

QUIET MUSIC: Junior leader and adult counselor may take their places.

CALL TO WORSHIP

HYMN OF PRAISE: "All People That on Earth Do Dwell" or "All Creatures of Our God and King"

INTRODUCING THE UNIT: Junior leader

DISCUSSION: (Led by adult counselor) What is worship? Why is worship important? How does worship help us? Why do people gather together for worship? What groups in our church worship?

JUNIOR REPORTS:

1. A King Builds a House of Worship
2. Gathering Together to Worship
3. Our Church, a House of Worship

HYMN: "We Gather Together," "Houses of Worship," or "Our Church"

OFFERING SERVICE

ANNOUNCEMENTS FOR NEXT WEEK'S MEETING

BENEDICTION

Suggestions for Adult Counselor

The junior leader may have questions about the best way to lead his meeting. Let him practice reading aloud his part of the call to worship while you read the verses marked for "Juniors." Help him to understand how important it is to read Scripture intelligently so that others will appreciate it.

You will lead the discussion. Ask a junior to look up the meaning of the word "worship." He will discover that it is a shortened form of "worth-ship." Worship means an acknowledgment of the worth of God. Use this discussion to start the juniors thinking about the meaning and value of group worship. Some confused or mistaken ideas may result, and the reports which follow will help to clarify their understanding of worship.

You will need to help the group that is to prepare the third report. It is suggested that they come together at the beginning of today's meeting or you might have the junior leader appoint this committee the previous week so that more time can be given to a search for interesting facts about your church. Your pastor may be glad to help. The committee should mention in their report different groups that worship in your church.

Session 2. August 8

MATERIALS THAT HELP US TO WORSHIP

In this second session we wish the juniors to discover that materials which lead them close to God and help them to think of him are their language of worship.

Session Outline

AS THE JUNIORS GATHER

QUIET MUSIC

PLANNING THE WORSHIP

OPENING WORSHIP

THE TOPIC INTRODUCED: Junior leader

DISCUSSION: Led by adult counselor

JUNIOR REPORTS:

1. Singing Worship
2. The Bible Helps Us to Worship
3. Talking to God
4. Worshiping Through Colors
5. Music Lifts Us to God
6. Worshiping Through Our Giving

HYMN: "O Worship the King"

ANNOUNCEMENTS

CLOSING HYMN: "For Man's Unceasing Quest for God"

BENEDICTION

Suggestions for Adult Counselor

Your guidance will be needed both in helping the juniors to prepare for the program and in the activities and discussion in the meeting. Talk over with the junior leader how best to divide into

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

small groups for planning the opening worship. The chairmen of two of the committees should meet with you and the junior leader to study different worship materials that may be used. If these three juniors have some definite idea of what is expected of them and are familiar with possible worship materials, they will be better prepared to direct the small groups successfully.

In the discussion you might ask some of these questions: What kind of materials did we use in the service in which we just worshiped? Why did we choose those hymns? . . . that poem? . . . that passage of Scripture? Let us list on the blackboard things which help us to worship. (This list should include such things as singing, prayer, music, Scripture, giving, pictures, poetry, story. Help the juniors to realize that these help us to worship because they lead us close to God and help us to think of him.)

After you have opened the discussion, the junior leader may call for the different reports. In each report there are questions for discussion which will guide the group further in a study of hymns, Bible passages, pictures, music and other materials that may help boys and girls to worship. If possible, have pictures at hand for study and ask the pianist to be prepared to play some devotional music.

Session 3. August 15

BEAUTY HELPS US TO WORSHIP

In this session the juniors should discover why it is important that a place of worship be clean, orderly, and beautiful.

Session Outline

Committee Work
Quiet Music
Opening Hymn of Praise: "Joyful, Joyful, We Adore Thee"
The Topic Introduced: Junior leader
Discussion and Report: Led by adult counselor
Work to Do: Directed by adult counselor
Announcements
Closing Worship

Suggestions for Adult Counselor

The juniors will work in small groups or committees today, but you will need to guide their activity. It will be easier for you if some of these groups can meet during the week, so that only the completion of plans will be left for the early part of the meeting.

In the discussion, the juniors may consider such questions as: What kind of place helps us best to worship? Why do many people feel close to God outdoors? Would a room that is dirty or disorderly be honoring God? Why is it important that a place of worship be clean, orderly and beautiful? What have we discovered in our church building that helps people to worship? (Call for the reports of this special committee. Then lead the group to consider what they can do to make their own place of worship more beautiful and orderly. There may be time now to make their room more orderly or to start work on something beautiful for their room.)

Session 4. August 22

WHAT PEOPLE DO WHEN THEY WORSHIP

In this session we wish the juniors to grow in their understanding of the church service of worship and to realize that practicing reverent behavior is a means to worship for themselves and for others.

Session Outline

Work to Do
Quiet Music
Opening Praise Hymn: "All Creatures of Our God and King" or "All People That on Earth Do Dwell"
The Topic Introduced: Junior leader
Sharing Experiences
Introducing the Scripture: Junior leader
Scripture: 1 Corinthians 14: 15-17, 23-26
Talk: By the minister
Discussion: Led by adult counselor
Announcements
Closing Hymn: "Our Church," "Houses of Worship," "We Gather Together"

Suggestions for Adult Counselor

This session should emphasize reverent behavior in worship. Juniors often show a spirit of irreverence in the church because they are thoughtless or fail to appreciate that the church is a house of worship. Many times they do not understand the worship service which has been planned by and for adults. Sometimes adults set them a poor example by their own irreverent behavior.

This would be a good opportunity to invite your minister to explain the different parts of the morning church service and to talk about ways of participating in congregational worship. The juniors through their leader and a small committee chosen for the task should invite him, but it will be wise for you to have talked with the minister beforehand to give him a definite idea of what you wish him to do.

After his talk, you may lead the juniors in a discussion of what we mean by reverent behavior and help them to formulate some rules for reverent behavior.

Session 5. August 29

O COME LET US WORSHIP

In this closing session of the unit we wish to help the juniors to set up plans for the worship in their meetings during the coming year and to join together in a worship service that they have planned.

Session Outline

Quiet Music
Opening Praise Hymn: "This Is My Father's World"
The Topic Introduced: Junior leader
What We Have Learned About Worship
Making Plans for Our Worship Times: Led by adult counselor
Closing Worship: As planned by the worship committee

Suggestions for Adult Counselor

During this unit we have tried to give many juniors an opportunity to serve on worship committees. There is to be another group planning today's worship. Since this service will close the unit's activity, you will wish to guide the committee in their plans, helping them to recall and to arrange worship materials that will be most appropriate and will make a fitting climax to their study. Suggestions to help this committee in their plans will be found in *Juniors* for August 22.

An important contribution you will make to the program will come as you help your boys and girls to plan their worship for the coming year. These are just a few of the resolutions which may result from this discussion and from the study of the unit:

1. To start a booklet of helpful worship materials: songs, stories, Scripture passages, pictures, poems, prayers.

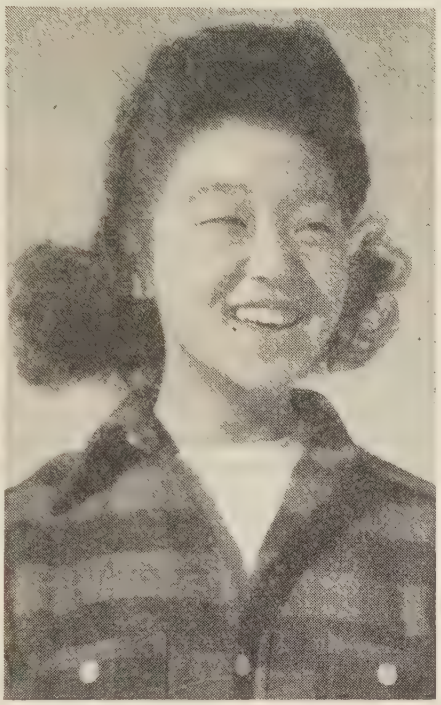
2. To assume more responsibility for planning the worship in their own meetings by appointing worship committees to help the junior leaders.

3. To express the desire to try always to be reverent in congregational worship and in the worship times in their meetings and in all other sessions for juniors.

4. To plan and set up a worship center in the meeting room, if this has not yet been done.

Turn back, now, to the purpose of this unit as given in the introductory material. Think of the four desired outcomes expressed there. To what extent do you feel that these have been achieved in the lives of your boys and girls? Wherein have you failed? Plan in this closing session to help your juniors to feel satisfaction in what they have learned and challenge them to strive to discover even more about ways of worshiping God.

Japanese Are People, Too



Tom Parker, from WRA

By MYRA WHITTAKER

YOU can't know how much the friendship and the understanding of Christian friends means in a place like this," declared a significant sentence in a letter from a California Relocation Center for Japanese evacuees to a member of the Baptist Youth Fellowship at the First Baptist Church in Pittsfield, Mass.

The writer went on to add, "It's really an inspiration and such a joy to know that although we are the object of a great deal of dislike and prejudice, still there are a lot of *real* Christians who have not changed. Always, when I see or hear evidence of Christianity in practice, it makes me want to be a truer Christian myself."

Merely the bringing of this kind of assurance to one young person would have made the letter-writing project worth while. However, there have been many valuable by-products of a project that owes its origin to a week of meetings sponsored by the Pittsfield Council of Churches. Those sessions featured the work of Mr. Charles A. Wells, Christian interpreter through art and speech of "religion in the news."

His audience enthusiastically received his "bringing to light" in a dynamic way, tension areas of the world scene, but no group responded more completely than the high school group captured by his first presentation. They haunted the meetings each night of the whole week, listening avidly. His finished drawings—treasured trophies—adorned the Fellowship meeting room for a time.

It seemed to the counselor of the group that such interest and enthusiasm should be harnessed. Thus, the following Sunday evening at the regular meeting we discussed "After Charles Wells, What?" We discovered the topics and the points that had made the strongest impressions on the young people. It seems little cause for wonder that the evening on Japan perhaps had affected them most. The young people recalled one statement in particular. Mr. Wells had said in effect that military authorities agreed that even relentless bombing of Japan would annihilate only about 3 per cent of the population, and we would have to reconstruct the postwar world with 97 per cent of the Japanese people still in it. Therefore, stressed Mr. Wells, it behooves us to try to understand these people. That seemed like good sense and an apt starting place. We in Pittsfield are fortunate in having a "native son" who had taught in Japan for a number of years and had just returned on the S.S. *Gripsholm*. Also, the acting pastor of our neighboring Congregational church had been a missionary evacuated from Japan.

Because one of the group suggested that we start "understanding" right away, we delegated a member to interview the recently returned "native son" with a view to his coming the following Sunday in the role of interpreter. It proved to be a memorable evening. For two and one-half hours of talk and questions, this cultured New Englander, with a background of nearly twenty years in Japan, painted a picture of Japanese thinking that fascinated the adolescents. His objectivity after long months spent in an internment camp impressed his adult listeners. He possessed a masterly grasp of the psychology of these much discussed people.

It seemed almost as though this presentation formed a background canvas for the more sharply delineated pictures painted the following week by the returned missionary. His "message" was tinged with sharp concern over the fate of the 112,000 inhabitants of the new assembly centers for the evacuees. He pointed out the now well-known fact that nearly two-thirds of those evacuated were American citizens by right of birth. He dwelt on the implications of this whole situation for American democracy. He made vivid the states of mind of American-born young people of Japanese ancestry, loyal to the only country they ever had really known but restive under what seemed to them like very drastic action. His point of view has been corroborated by articles that have appeared in *Harper's*, *The Reader's Digest*, *Common Ground* and the highly informative articles in our own *Missions* magazine.

Last fall, however, it came as a fresh point of view to the members of our Youth Fellowship and they desired "to do something about it." At the suggestion of the Congregational minister, they wrote to Rev. John Thomas of The American Baptist Home Mission Society. He had performed a commendable piece of work, along with representatives of the American Friends Service Committee, in setting up temporary hostels as soon as the emergency war measure had been set in motion by the United States Army. He maintained a close touch with members of our West Coast Japanese Baptist churches, disbanded by this order.

Within a short time, the chairman of the commission reported a list of names and addresses received from Mr. Thomas and from one of our home missionaries, Miss Esther McCollough, who had spoken at the Berkshire Association as a member of a deputation team. Without a moment's hesitation she had written a dozen names and addresses on the back of a discarded mailing envelope. She welcomes any effort that would keep up the morale of these friends of hers. She knew even better than we the reactions that had come to this unprecedented action that had uprooted them on short notice.

International News

TWENTY YEARS AGO THESE FOUR BOYS PROMISED THEIR FATHER JUST BEFORE HIS DEATH THAT IF THE UNITED STATES AND JAPAN EVER ENGAGED IN WAR WITH EACH OTHER, THEY WOULD FIGHT ON THE AMERICAN SIDE. NOW THEY HAVE VOLUNTEERED FOR SERVICE IN THE U. S. ARMY UNIT IN WHICH OTHER AMERICANS OF JAPANESE ANCESTRY ARE TRAINING FOR COMBAT SERVICE. KENNY, TED, CHESTER AND HOWARD SAKURA ARE SHOWN HERE WITH THEIR MOTHER

An intriguing list of names ending in "ashi," "awa," "su" and "uchi" faced us on the night designated for a "letter-writing bee." One of the number gave the high lights of the latest *Missions* article to bring the group up to date and to provide atmosphere. It took time to settle down to the business of writing, but the memory of those previous intense discussion periods remained very real so that eventually we set ourselves to our project that seemed to be a sort of "history in the making." After an industrious hour, a good stack of letters stood ready, waiting to be stamped, sealed and sent off to addresses in Arizona, Idaho and California. As the adviser saw them go, she uttered a silent prayer that these friendly spokesmen for a Christian philosophy of life that hurdled racial and national barriers even in wartime would not fall on barren ground. That prayer grew out of a lack of faith and understanding of how very eagerly these spokesmen would be received. Answers came back quickly. (Of course, we did not receive a 100 per cent return so we had a few disappointed New Englanders in the group.) The correspondence revealed a caliber of personality and Christian development that made the original senders more blessed than a blessing.

As each excited recipient reported the receipt of an answer, letters would be shared and our picture of life in the relocation centers rapidly grew clearer. From the pooling of the letters, several things began to become evident.

We recognized a warm, spontaneous gratitude for this friendly act and an eagerness for contact with the "outside world."

It became evident that Christian young people who live in different parts of America share much in common even when they never have seen each other and have unlike national and racial heritages. The letters proved to be long, newsy and most interesting.

These young Christians of Japanese background revealed vital, personal religious faith that they expressed naturally. Their letters also made evident the fact that this religious faith already was expressing itself in the new life through community churches, church school, "singspirations" and youth forums.

The letters indicated that the Japanese showed a remarkable capacity to adjust themselves philosophically to new conditions, even while they still felt a keen nostalgia for their homes and could not quite silence apprehension about the future. However, we received no complaints.

In all cases the letters charmed us with their spontaneous friendliness. One felt that here might be the blending of Japanese courtesy, Christian training and American "breeziness." Each member of our group instinctively desired to help this new friendship grow in understanding and in strength, and exactly that is happening between individuals in our Fellowship and individual young people in the relocation centers.

For the group, the project has continued to bear fruit. When the Council for Home Missions in North America decided to provide for the children in the centers an opportunity truly to celebrate Christmas, they sent an SOS to the women of the various denominations. When the call arrived in Pittsfield, it seemed to be a natural thing for the White Cross director for Berkshire County to turn to our young people that they might share with the Women's League of the church in answering the call. With the interest already alive, the desire "to do something" pressed more than ever.

One evening a committee of high school boys and girls with their teachers packed all the gifts that had come in. It took several cartons to hold the presents expressed to the Minidoka Center in Idaho. Our contributions made up only a small part of the great total of 17,000 gifts received by that one center alone from over 860 persons and organizations in all parts of the country.

(Please turn to page 41)

HIGH SCHOOL STUDENTS STUDYING LATIN AT THE ROHWER CENTER, MCGEHEE, ARKANSAS

Tom Parker, from War Relocation Authority

How One Church Initiated The Baptist Youth Fellowship Program

By EMILE FAUBERT

BEFORE entering into a discussion of the way the First Baptist Church in Springfield, Mass., initiated the Baptist Youth Fellowship plan, it might be advisable to give a bird's-eye view of the youth groups existing when we first considered adopting this new setup. Three separate groups gathered in meetings on Sunday evenings: a combined college and business age group, a high school group and a junior high school group. During the week a Boy Scout troop met; three World Wide Guilds and the Youth Council convened once a month. This council, made up of the president and two representatives from the above groups, served as the central co-ordinating body. It planned all joint activities and settled matters of policy. In general, the group kept things running smoothly.

Each of these groups, with its own adviser, planned its own program and, until last fall, each ran as a separate unit within the council. Because there was no specific goal for the organization as a whole, each group went its own way. In many of the activities there had been a great deal of repetition; no definite purpose or program of action guided the activities. In past years most groups planned their own enterprises more or less on the spur of the moment. This often resulted in a one-sided program.

Two years ago this condition improved to a considerable extent through our fall retreat. At that time, the officers of all groups trouped out of the city to a summer cottage for two days where they spent the time in intensive program planning for the coming year. Because this made it possible for the officers of the groups to obtain a long-range view of the year's activities, a more nearly unified program resulted.

However, our setup still lacked the unification we desired. Last year we discussed the possibilities of following the University of Life program, but the young people rejected this mainly because it meant that the groups would be broken up into classes, and our young people desired to retain the cohesiveness of the individual groups.

This same problem that we have been facing also has disturbed other youth groups in churches throughout the country. Groups within the same churches pulled against each other; the real needs of the youth had been overlooked; the programs too often had been tossed together without any definite insight into the present-day needs of the members of the group. Then came the Baptist Youth Fellowship, offering plans that seemed to provide the answer for which we had been looking.

In the spring, the retiring and the newly elected officers of the various organizations met to discuss the possibility of adopting this new program for our church. The youth director suggested many possibilities and improvements that such a plan would bring about in the organization. The group unanimously adopted the Fellowship plan that night after a lengthy meeting and decided to put it into effect for the 1942-1943 program.

During the summer months the young people and the youth director thought and planned to insure readiness for the opening in the fall.

The first week in September, the six presidents (Boy Scouts not included in this) met to talk over plans for our annual retreat, which we decided must be held at the church because of the gas situation, but we felt that the program should vary as little as possible from last year's. We outlined a tentative program for the two days—Saturday and Sunday, September 19-20, 1942. We discussed thoroughly the many points: devotional services, rooms for conferences, meals, kitchen details, social periods and budgeting to meet all our expenses.

A few days before the retreat we held another meeting to which the advisers and presidents came and together we analyzed the Fellowship goals and made tentative plans for the year. We discussed new material that had come in from Fellowship headquarters so that the advisers and the presidents found themselves in a better position to lead their groups in understanding the main Fellowship goals and in planning the year's program.

Thirty-eight officers and advisers attended the two-day session held at the church. The youth director presented the retreat program in outline form with a few interpreting remarks to clarify various activities as we went along. We established "Fellowship" as our theme for the two days and we kept this before us as we made plans to assist our youth prepare themselves to join in the crusade, "This Generation—With Christ—Can Change the World."

IN MANY INSTANCES THE PLANS FOR PUTTING THE BAPTIST YOUTH FELLOWSHIP INTO OPERATION ARE FIRST STUDIED BY THE STATE ORGANIZATION. THEN THESE OFFICERS HELP TO INITIATE ACTION IN LOCAL CHURCHES. THAT IS WHAT HAPPENED IN MICHIGAN. THESE PICTURES SHOW THE BAPTIST YOUTH CONFERENCE IN SESSION AT CAMP COPNECONIC

Saturday

2: 00—Opening Service. One of the presidents in the children's worship center led this.

2: 15—Presentation of the Program and the Purpose of the Retreat. After we distributed mimeographed copies of the two-day program, the youth director offered a few words of explanation.

2: 30—Group Conferences on Program Building for the Year's Work. The young people disbanded and each group gathered in previously assigned rooms for the next two and one-half hours. These rooms, prepared in advance, contained paper, pencils, calendars, *Topic*, blackboards and a mimeographed list of possible projects that might be worked out during the ensuing year. Presidents in charge of the sessions opened them with a short refresher on the Fellowship idea. The groups used the rest of the time to plan programs for the year with special emphasis upon the five goals and various ways of meeting them.

5: 00—Free Period. One of the young men directed games in the gymnasium and while some took part in these, others strolled outdoors. At the same time, five of the young people reported to the kitchen to assist in the preparation of supper and the setting of tables. A prominently displayed bulletin board contained the assignments for the various meals and called for each person to do his or her share.

6: 00—Supper and Dishes. After an inexpensive but wholesome and tasty supper, another crew of six young people washed the dishes.

7: 15—Song Service. A young lady who played the piano also directed this song session held in the social hall.

7: 30—Conferences. The groups met in the same rooms as in the afternoon for another hour of planning.

8: 30—Social Hour. A bell, used to signal the various changes in program, called the young people together for an hour of fun.

9: 30—Devotions. Dr. Evan J. Shearman, the minister of the church, led the service in one of the parlors around the fireplace. We used no lights except that from the cheery glow of the fireplace. As we sang hymns from memory, a fine spirit prevailed. The folks, dismissed at ten o'clock, left for home.

(If the retreat meets at a summer cottage, give the young people ten minutes to prepare for bed, then have everyone join in singing taps from the various rooms. When the retreat convenes in a vacation spot, get a good early start. Rise at seven in the morning; hold a mountaintop or Galilean service at half-past seven before breakfast. The morning then can be devoted to the business at hand, leaving the afternoon free.)

Sunday

In the morning we attended church school and church as usual.

1: 00—Dinner and Dishes. It became necessary for one or two to miss the church service in order to start preparations for dinner, but others joined to help as soon as possible. Still another crew tackled the dinner dishes.

2: 30—Combined Groups. After dinner and dishes, we formed a large triangle of tables in the social hall. Our combined groups stayed in session for the next hour and a half. During this period, led by the youth director, each group reported on its tentative program plans, following which the young people straightened out conflicts in dates and discussed the co-ordinated program and the projects.

An example of the group projects planned makes this clearer. With six large groups desiring to hold their own monthly socials and very often inviting members of the other groups to attend, we found parties being scheduled for almost every week, sometimes twice in one week end. Because we deemed this to be an impractical waste of effort, we agreed that the four oldest groups—the college and the high school Sunday evening groups and the two older Guilds—would hold their socials together. Thus, we drew up a plan whereby each month a different group would plan the social, bear the expenses, and invite the other members. In this way, there would result only one social a month, but the young people agreed that these probably would be better than any held in past years because a group, having two socials a year for which to plan, would put its best efforts into these.

We co-ordinated another activity at this session. Concerning the monthly singing to the sick and the shut-ins of the church, we decided that on every third Sunday of the month, one of the groups would leave the church in mid-afternoon to visit five or six older church people and sing their favorite hymns for them, offer a few words of prayer and read a poem or two. Because all groups participated in this project, we prepared a plan scheduling each society to take part twice a year.

At this session we also made tentative plans for our eighth Annual Youth Week to be held in the spring. In addition, we discussed and set up many other projects and activities for the coming year.

4: 00—Conferences. At this time the groups returned to their conference rooms for a last hour of final checking on dates and preparing for the opening meeting on the first Sunday in October.

5: 00—Closing Devotions. The inspirational closing service held in the beautiful chancel of our sanctuary, conducted by the minister, assisted by the youth director, served as a fitting closing session.

In these two days of intensive work, the groups planned their programs to meet the five goals of the Fellowship. All aimed for the same thing, each group in its own way. To me, a strength of the Fellowship idea reveals itself in the fact that it unifies a large number of groups all working for the same goals. However, it permits them to achieve the aims in their own individual manner, not necessarily following a stereotyped program of activities that may fit one group well, but not another.

The Sunday following the week-end Retreat, we called a pre-Fellowship-launching informal meeting for all young people. We held a short service in the chapel, at which time we outlined the general aims for the coming year. A get-together in the social hall followed where we enjoyed a song session and duly admired pictures of summer trips made by various members. A fine spirit of good fellowship prevailed as all seemed to recognize the gathering to be a prelude to the biggest enterprise we ever had undertaken. The social closed with short meetings of the various groups who finished plans for the all-youth visitation to take place on Friday and Saturday of the coming week—the two days before we officially started our meeting.

These visitation plans, prepared by the membership chairmen, divided the membership of each group evenly among the visitors—some twenty of them—scheduled to do the calling during the two days. To each caller we gave sufficient copies of the special launching bulletin that had been prepared and mimeographed. The visitors received the following instructions:

1. Visit the homes of the young people whose names you have. Tell them about our new Fellowship plans. Give them the mimeographed bulletin. Tell them of our many interest groups and volunteer to introduce them personally to leaders of the other groups in which they show some interest.

2. If the young people are not at home when you call, visit for a few minutes with the parents. Give them a bird's-eye view of what we are trying to do and what we have to offer. Leave the bulletin!

3. If the young person lives too far away for you to make a personal call, write a letter the first part of the week and make a phone call Friday or Saturday.

4. You *must* be sure to get in touch

(Please turn to page 42)

Ellis O. Hinsey

ACTION GROUPS IN CHURCHES CAN PROVIDE SYMPATHETIC AND STIMULATING FELLOWSHIP IN CLASSES, WORSHIP, RECREATIONAL HOURS AND SERVICE ACTIVITIES

Let's RECLAIM *The Delinquent*

If you did not read last month's article, "The Case of the Delinquent," you are urged to study that first as background for this helpful, suggestive program that the writer urges our churches to undertake for the sake of boys and girls who need companionship and guidance

By STUART W. KROLL

I WATCHED Jimmy Black walk out of the so-called "Children's Court." Before me passed a frightened, tense delinquent—a boy of sixteen who had been apprehended for stealing a car. The reason he had given for this offense seemed so childishly naïve that it struck a note deep within me.

"I just wanted to go for a ride," he had said. And that was all he had done.

I knew that the court had performed what it called its duty. Primarily it had been interested in the case simply as one of law violation by a minor. The court existed to institute corrective measures against any such Jimmy Blacks as might be brought to it. I use the phrase "corrective measures" because the word "punishment" usually applies to the crimes committed by adults supposed to be fully matured who should know better. But Jimmy Black was a boy of sixteen.

Behind each law there may be traced a case of social violation. If this were not true, we would not need the law. Therefore, it would appear that laws usually result from rather than prevent crime. Only after a law has been put to test does it become a preventive measure or a barrier between that considered right and that described to be wrong. By the same token, if all persons stayed in the path of right living, laws soon would become obsolete and forgotten.

Because we have so many Jimmy Blacks we still require laws and must have people to interpret them. More important, we need people to prevent the Jimmy Blacks of the world from getting into trouble.

The feeling for such a need brought me to attempt the rehabilitation of Jimmy. A group of persons who long had been interested in the delinquency question gathered together to discuss the case. First, we delegated a member from the group to investigate his home background. We found it to be an average American home, headed by good parents. Upon questioning the mother, we discovered that the boy showed a great interest in airplane model building.

Our same group had established several activities at our church, aimed to take youths off the streets during the evenings and to give them something constructive to do. Clubs had been formed along various lines of work for both boys and girls. In woodworking, the boys made pins with names on them, windmills and birdhouses. We also offered sewing classes, knitting classes and "daubers" clubs for those who liked to paint. After we deducted the initial costs, we gave the money from sales of the articles to the youngsters who had made them.

The members of one of the clubs met once a week to make airplane models. A few days before the club convened, I called upon Jimmy at his home. I explained about our club and told him that a friend of his had recommended him to me. I also pointed out the fact that he might be able to earn a little extra money if he worked hard and conscientiously. Before I left, he told me about his recent experience in court. I assured him that no one at the club would know about the incident and I advised him not to talk about it to his friends.

Before I left, I told him that a boy would call for him the night of the meeting. Jim understood clearly that this boy would not know a thing about him except his interest in plane building.

The day of the meeting, Jimmy received a card from the boy delegated to introduce him to the club. On it, he told Jimmy what time he would call for him and suggested what he expected Jimmy to bring—namely himself and a willingness to work hard at plane building.

The next time I saw Jimmy he was working happily with his new friends. Some weeks later he obtained a job in a store and, to my knowledge, has not run afoul of the law since.

Behind all this maneuvering there had been a great deal of planning. Long before, a basic arrangement had been adopted by some of the townspeople interested in helping delinquents and also in preventing the rise of delinquency. Businessmen and charitably inclined women supplied money to purchase simple equipment for the various clubs. We converted an old garage into a workshop and a young man who had been interested in woodcraft volunteered to serve as instructor. Jimmy did not know—nor does he to this day—that

most of the boys there had been problem children in schools or actually had violated laws.

Yearly sales of the work produced by these clubs helped to defray expenses incurred by the youngsters. Boys for whom we found jobs after school bought their own equipment, or part of it, as their money permitted.

The success of the entire program depended on one thing—the integrity of the original group. This small band became known as the "action group," and we shall refer to it as such throughout this article.

The action group agreed that anything discussed in the meetings must be absolutely confidential and that no one must speak of the cases outside of the chamber meetings. Details and differences were settled within the four walls and interred there. We never referred to a boy by name. We called him a case history.

When a problem required the services of a lawyer, we always found legal advice freely given by members of the bar in the community. We maintained a service bureau in which we attempted to place boys in stores and homes where a few hours of work a day meant a little spending money.

We called upon the church for help. The minister of the church received the complete history of a case in question and helped to place the boy or the girl in church work. Some of the most devoted young people's leaders, choir members, Boy Scouts and organizers for youth bands came from potential delinquents or actual offenders.

In all cases we found the church willing to assume responsibility. The minister or the young people's director usually talked with the newcomer first and gained his confidence. Then came the follow-up work.

The church leaders found new friends for the boy or the girl and thus restored his confidence in himself. After this happened, the rest came easily. The boy who finds that he can give pleasure to others devotes his talents to that end. A little praise makes him forget the existence of such things as laws to restrict him and courts to mete out punishment.

Young people in the church can find a great field in helping to prevent delinquency. I believe that group action proves to be more effective than action controlled by an individual. Group action represents the several attitudes of minds, whereas one person, apt to see only his own viewpoint, thereby becomes narrow. Then, too, group action can accomplish its end more quickly and efficiently.

I do not believe that young people have begun to probe the vast depths

Paul's Photos

O BRIGHT FLAG, O BRAVE FLAG, O FLAG TO LEAD THE FREE!
THE HAND OF GOD THY COLORS BLENT,
AND HEAVEN TO EARTH THY GLORY LENT,
TO SHIELD THE WEAK AND GUIDE THE STRONG,
TO MAKE AN END OF HUMAN WRONG
AND DRAW A COUNTLESS HUMAN HOST TO FOLLOW AFTER THEE!
—HENRY VAN DYKE

of their power in the problem of preventive delinquency. Action groups of one church or several combined churches can provide summer camps for underprivileged children. Healthy children are happy children, and happy children make for good citizens.

Let the churches begin early to provide summer camps for undernourished children. This means work, work and more work. Parties may be planned by choir groups. Bazaars may be held by both boys and girls at which they sell articles made during the year. Advertising the purpose for such bazaars greatly profits the groups and creates a feeling of good will between churches and townspeople.

Subscriptions to magazines may be taken by canvassing from house to house. Circuses and drama groups may give their talents to the cause. Special musical services at which the offering received goes for the project can be arranged. Even private subscriptions find their way to the fund, when the benefits of such work become known. All of these efforts contribute toward a summer camp where good food, fresh air and discipline of mind and body abound.

Who participates in the above suggestions? Why, those who benefit by them! Enlist the aid of the boy and the girl who have had a hard time finding a legitimate release for excess energy. Invite them to join in the various activities of the church. Encourage the older members to become counselors and leaders of various groups. Place responsibility squarely upon the shoulders of the newly gained members. Guide them in their work and praise them for the results, if they prove to be worthy, or criticize them helpfully if they flounder in their tasks.

Lest all this sound easy and simple, caution should be given about the people who enter into the work of action groups simply as a lark. Usually, such people do more harm than good, although they start with good intentions. They themselves represent a great problem, but one that can be solved easily. Their interest cannot, nor should it be, discouraged. These persons, sometimes known to be "butterfly workers," give some aid to a good cause but often find another field just opening more interesting and flit off to it—completely unaware that they have been dealing with a human being who cannot and should not be abandoned like an old hat. It proves to be wiser to delegate such people to work where they do not mingle with the youngsters who may make the error of depending on them.

In all work dealing with human beings, there crops up much that requires fine detail. Records of each person must be kept to show the progress being made by the individual and the group; telephone calls must be made to various members to remind them of dates for meetings; notes and invitations to the youthful members on the action group list must be written and sent out; contacts with prospective employers such as storekeepers, mothers who may need helpers for various home duties, homeowners who could supply odd jobs for after-school hours—all need to be listed and the necessary arrangements made.

Action groups in the church must realize that not all potential delinquents respond to the gestures made in their behalf. Many of these youths cannot resist the temptations that come before them. They really do try to do the "right thing," but often, led by others, they go against their own ideas. Some find a fascination in trying to get away with something time and time again. If all help has been given to a youth and continued delinquency occurs, the only recourse that remains is to seek aid from the so-called children's courts.

These courts do attempt to aid such a person and often give him many opportunities to conform to the accepted standards of society. The habitual offender eventually finds himself sent to places of correction to be under the

care of psychiatrists and persons trained in straightening out the twisted attitudes of youths placed under them.

I believe that if and when such a time comes, the action group must stand by the youth to its utmost. The aid of a psychiatrist should be enlisted if possible to determine whether or not the youth suffers from mental maladjustments. Often the inability to conform to given social mores results not from willfullness but from actual mental illness. Such a case requires more than isolation from society for a period of years; it calls for healing methods such as a doctor would give a patient ill with a common disease.

Often the court regards the plea of a psychiatrist virtually as the legal counsel for the action group. If well-laid plans have been made, most courts willingly allow a delinquent the widest latitude in regard to his future.

This point can be illustrated in the case of a young girl named Myra who had been arrested several times on the charge of shoplifting. Group action by one of the churches had been instituted in the case, but apparently it had failed. The girl had been accepted in several organizations and had worked hard on the tasks assigned to her. However, after the third arrest, the group decided it no longer could cope with the problem, especially in the face of the fact that an irate merchant wanted her "to be sent up."

The girl could give no satisfactory explanation of her conduct except vaguely to hint that all her actions did not result from her own desires. This clue led to investigation, by the court, into the girl's family. This revealed that Myra's sister also had been involved in the art of shoplifting. Court agents found literally hundreds of dollars worth of merchandise in the home. Then the story came forth in its entirety.

Myra's mother had been a shoplifter and at one time served a sentence for such law violation. She had been paroled from a reform school and had married. As her children grew up, the mother boasted of her talents, chiding her daughters for their failure to employ the same methods to obtain clothing they might need. Thus began the career of Myra and her sister.

Through valiant work on the part of the action group and several interested persons on the outside, Myra and her sister received homes on separate farms in distant towns. We told both girls that no one but the people with whom they lived would know of their past activities. We encouraged them to write home and even to visit their parents. However, they soon found themselves in their new surroundings and always were happy to return to them.

This case, although not a common one, does illustrate one point—a complete change of living conditions can help a misguided child from a detrimental environment to develop naturally.

Here the action group used all its resources with apparent success but, in reality, extreme action on the part of both the court and the group became necessary in order to find and put into motion the proper remedy.

Problems do not always arise from outside sources to challenge the efforts and tax the ingenuity of action groups. Sometimes, within their own ranks, the action group discovers those persons who, due to class consciousness, cannot find it within their power to associate with a youth outside the ring of their own intimate circle, even to help him. They feel an actual contamination in association with anyone remotely removed from what they consider to be the proper way of life.

They have yet to see the narrowness of their way of thinking and the heartlessness of their attitude of self-righteousness. Sometimes these emotionally undeveloped people have all the qualifications of leadership except true humility and love of their fellow men. They can help and do desire to help, but it must be from a distance.

If such a person meets a potential delinquent and unintentionally creates a feeling of prudishness and snobbery, all the efforts of ten action groups can be of no avail to help the offended person. Therefore, all young people to be aided by such groups should be given a clear understanding of the many sides of human nature. Slowly but deliberately the delinquent must be made to understand that all persons whom he meets will not be friendly or cordial. He must be impressed with the fact that he alone must fight that battle. He alone must be the warrior in that field; he can win only by showing himself to be bigger than any situation he may meet.

To the youth who already has been hurt by the knowledge that his weakness has been discovered this provides a difficult problem. He needs constant encouragement and sympathetic understanding on the part of other members of the group. The best solution comes in the deliberate avoidance of any clash of personalities.

I have known cases in which prominent families withdrew their children from churches that advocated aid to delinquents by association with regular members of the church groups. However, when the action group stood firm and results have been achieved, reluctant praise gave way to enthusiastic aid by these same persons. By the very action of self-isolation, they put themselves in a position to review the problem in a clear light and once having seen the real Christian spirit behind the group's work, they have entered wholeheartedly into the furthering of the project.

Aid can be given to potential delinquents by individuals or groups only when they can establish a bond of sympathy. Through this bond, there flows a feeling of trust and sincerity that never must be betrayed. Such friendships will be tried again and again, and the results sometimes do not become apparent until long weary months of heartbreaking toil produce a fine boy or girl, freed entirely from the unnatural desires that lead to petty criminal careers.

If, in later years, such a youth can look back upon the efforts of an action group with gratitude for guidance given, surely he will not fail to give similar help in case of need.

Action groups perpetuate their own kind by deeds and ceaseless work. They can become the focal point from which a new life is started by youths who, otherwise, would find a bewildering maze of paths leading nowhere.

THY RIGHTEOUSNESS IS LIKE THE MOUNTAINS OF GOD;
THY JUDGMENTS ARE A GREAT DEEP:
O JEHOVAH, THOU PRESERVEST MAN AND BEAST.

—PS. 36: 6

H. Armstrong Roberts

Making Jesus Christ REAL To Early Adolescents

By LUCILE DESJARDINS

A HINDU professor of modern history makes this confession: "My study of modern history has shown me that there is a Moral Pivot in the world today and that the best life of both East and West is more and more revolving around that center. That Moral Pivot is the person of Jesus Christ."[1]

An American woman adds her testimony: "I believe there is no one in the world today so alive as Jesus of Nazareth. . . . I believe myself to be speaking for many in this momentous decade when I say that, for me, Jesus of Nazareth is the most living fact of the present . . . I admit that I did not choose this presence. Slowly, steadily it has grown ever more real, more cogent, from childhood, through youth, through maturity, until today Jesus of Nazareth stands forth for me, literally, as the realest fact in the universe. . . . The deepest conviction of my life is that the life of Jesus upon earth is hardly yet begun."[2]

We find still another statement: "Never was Jesus of Nazareth more alive than at this moment. Kings and potentates are outworn, outgrown. Today the Carpenter of Nazareth has become the only king."[3]

In our day, men have fashioned skillfully from wood and plastics a Charlie McCarthy. They have thrown upon the screen fantastic figures of animals like Bambi. They have made these fictitious creatures live for boys and girls. Yet, at the same time, Jesus Christ, the greatest, most inspiring person who ever walked this earth remains for many a hazy, mythical figure too much obscured by doctrines to influence powerfully the lives of early adolescent youth.

Do you wish for your pupils and for your sons and your daughters a sense of the compelling reality of Jesus Christ such as Winifred Kirkland and some other earnest Christians possess?

Have you ever wished for the ability to introduce boys and girls of this generation to Jesus Christ in such a way that he will become a gripping reality to them, irresistibly and deeply influencing their lives? If you do, then make sure of one thing. It can be done in no casual or half-hearted way. No textbook or lesson course can accomplish this end for the teacher if the teacher himself does not know Jesus Christ from experience.

How may we make Christ real to youth? How may we help them to catch hold of him in their imaginations and to picture him vividly as he lived in first-century Galilee and Judea? It is not a very difficult task to preach little sermons about him on Sunday morning, but it takes something more to make the truth that lies at the heart of the Gospel leap forward and strike the minds of pupils with all the force of exciting headlines in the daily newspaper.

In order to make Jesus real, the teacher must get back of the inspired page of Scripture to the inspired persons of the first century who first found Christ, and then one must go back to Christ, the personality who inspired these men and women and changed their lives. This task proves to be rewarding to the Christian teacher. Once this person in the Gospels was able to look at Peter and with that look of rebuke cause him to go out and weep bitterly. Once a simple, friendly conversation with this person as he sat tired and hungry by a village well was able to change the life of a sinful woman, and through her, the life of an entire village. Once a young man, captivated by Jesus, ran eagerly to him to find the way of life. This same person can influence profoundly the lives of youth today.

How shall we, from a human point of view, make Christ real to youth? Perhaps one of the most obvious answers to this question suggests the use of visual aids. An abundance of beautiful and inspiring pictures of Jesus by the older as well as the more modern artists is available. We need not be afraid to use pictures of him that present contrasting conceptions of his personality and appearance. They should serve to stimulate thought and interest, but we make sure that the pictures we select for use show Jesus as a strong and vigorous Christ such as appeals to twentieth-century junior high boys and girls.

Here is another suggestion. Be sure that the pupils understand the background of the land and of the century in which Jesus lived. Knowing and visualizing Palestinian customs helps to sharpen the lines and to fill in the details of the picture of Jesus in the minds of the pupils. Then they will be able to see Jesus, the youth, in a white, flat-roofed cottage. They will see the village well, the carpenter shop, the synagogue and the hills in back of the town with their scarlet poppies.

The reading of books of fiction that make use of authentic descriptions of Palestinian life in the first century proves to be valuable in providing background. Such books as *The Nazarene* by Sholom Asch, *The Hidden Years*, by John Oxenham, or the more recent one, *The Robe*, by Lloyd Douglas, help to stimulate the imagination and to provide background if the reader understands that these books do not necessarily present the au-

[1] From *The Christ of the Indian Road*, by E. Stanley Jones. Used by permission of the Abingdon-Cokesbury Press.

[2] From *The Great Conjecture*, by Winifred Kirkland. Used by permission of Henry Holt and Company.

[3] From *The Man of the Hour*, by Winifred Kirkland. Used by permission of The Macmillan Company.

thentic facts about Jesus' life such as appear in the Gospel records.

Another way to make Jesus real to boys and girls demands that the teacher stress those experiences in his life similar to the experiences boys and girls encounter today. One group of weekday church school pupils expressed considerable surprise when they learned through reading the Gospels that Jesus had brothers and sisters in the Nazareth home. This very knowledge that Jesus lived in a crowded cottage with younger brothers and sisters to try his patience, no doubt, brought him much closer to them in reality, especially to those in the group who came from large families.

Dramatizing certain scenes in the Gospel story, from the point of view of certain eyewitnesses of the stirring events helps pupils to relive the experiences for themselves.

The group also may wish to compose a series of letters such as might have been written by a boy or a girl in Capernaum to a friend in Judea during those eventful years when Jesus taught and healed in these provinces.

The writing of a newspaper (entitled *Capernaum News* if you please) in which the events of Jesus' ministry are reported, stressing their news value for first-century readers provides a project that has proved to be valuable in lending a sense of reality to the Gospel story.

Even more important than any of these devices, looms the matter that goes straight to the heart of Christian teaching. In order for Jesus to be made real to the younger generation, he first must be real to those who teach. A Christian teacher should take time to ponder over every scene in the Gospel record until his imagination is fired, until he feels the sympathy and love of Jesus, until he feels his power to change life.

Most important of all, the leader must catch the spirit of Jesus as a teacher so that he shares his teaching methods. One cannot make Jesus life-like and real to early adolescents through using the teaching methods of the scribes and the Pharisees with their preoccupation over words and phrases and texts. Jesus' teaching was sincere. It came straight from the heart. He backed his words by experience and by example. He established no set times and occasions for his teaching. He taught informally by the wayside and while he and his friends worked together. He used no pedantic or dictatorial methods. The truth he taught welled up and overflowed from a life of prayer and rich experience with man and with God.

The teacher who wishes to make Jesus real to his pupils must catch his spirit and follow his methods. In teaching, as well as in living, Jesus provides "the Way, the Truth, and the Life."

Coming This Fall

Jesus the Victor
A New Course on The Life of Jesus

IN SEPTEMBER the Northern Baptist Convention will release for use in the churches a junior high school course entitled *Jesus the Victor*. This course serves as the first of the new Judson Keystone Series for Junior High Pupils.

When the teacher reads the pages and looks at the illustrations in the pupil's book, he discovers Jesus portrayed as the world's great Victor—a vigorous Christ, strong and fearless. The author of the course has presented a lifelike view of the growing boy in the Nazareth home, in the carpenter shop and in the synagogue. He shows him, grown to manhood as he experiences baptism in the River Jordan and as he faces temptation in the desert and wins the victory over the Evil One. The writer reveals the effective Jesus overcoming sickness, ignorance and selfishness. He shows the brave Jesus as he turns his back upon popularity and faces forward toward Jerusalem and the plotting of his enemies. He announces the victorious Jesus as he triumphs over sin and death and the grave. He goes on to offer glimpses of the victories his followers won through his spirit in the first century.

When the reader turns to the teacher's book he finds in it the helps he needs to interpret these Gospel stories to the class, as well as stimulating interpretations of pictures of Jesus. The author included inspirational selections from some important books on the life of Christ and offers suggestions for projects into which the pupils may enter with interest and profit—such projects as the building of a Palestinian museum, the making of a time line of Jesus' life and the dramatizing of scenes from his ministry.

These added resources aim to equip the teacher more adequately so that he or she may be aided to make Jesus Christ real to the boys and the girls and to guide them to make a decision for Christ and the Christian life.

Japanese Are People, Too

(Concluded from page 34)

News from the center reports that one person of that community said: "Seeing all these gifts come in from religious groups has made me think more seriously of spiritual matters than I ever have done before."

However, it has not stopped there. Many groups within this large church, having heard of the young people's action, asked to learn more about it. The adviser, with the help of some of the young people, interpreted the whole situation to adults too busy to keep up with the developments of the movement through newspapers and periodicals. The ventures in interpretation have borne fruit, for when still another call came from the Home Missions Council the Young Women's League of the church responded with a "shower" for children and mothers that took several more cartons to contain the number of articles. This idea provides one more way to keep up the morale of these folks.

Youth groups looking for service projects grounded in realism and present needs may find in this whole phenomenon of our current life an opportunity to use Christian social imagination. The recent movement to release evacuees for study and work where their loyalty has been investigated and established may bring to communities folk who can provide firsthand information. Some youth groups may want to undertake the task of finding opportunities for work for those ready to be released. An inquiry to the Woman's American Baptist Home Mission Society, 152 Madison Avenue, New York City, or The American Home Mission Society, 212 Fifth Avenue, New York City, will bring all necessary information.

A sage once said, "The way to get to Jerusalem is to start walking in that direction." In order to attain a postwar world in which Christian principles predominate we must use every opportunity to demonstrate their validity now. This provides a 1943 way to "visit in prison," practice the golden rule and "love your enemy"!

Paul's Photos

ROGER WILLIAMS, THE APOSTLE OF SOUL-LIBERTY

"A government of the people, formed by the people for the people, with Church and State completely separate, and with political privileges not dependent on religious belief, was organized and maintained successfully for the first time in Christendom in Rhode Island, the smallest of the American colonies. Its inspiration and founder was Roger Williams, the apostle of soul-liberty. Because he was the first asserter of the principle which has since been recognized as the distinctive character of our national greatness, he has been called 'The First American'."

—Arthur B. Strickland, *Roger Williams*

Roger Williams left Salem in 1636 and in the same year founded Providence and established friendly relations with the Indians.

Producing Your Radio Play

By RAYMOND MacKENDREE

AS PART of the entertainment of your next party, why not produce a radio play in which some of your guests perform?

For equipment, you need a radio and a screen or a curtain behind which the players read their parts. The radio may be placed on a table before a doorway covered with the curtains or the screen.

The play should be kept a secret from those not taking part. As they wonder why some of their friends have not appeared, walk over to the radio and turn it on. For a moment or two, listen to some music. Then say, "Let's get something better than this." Appear to turn the dial—in reality you reduce the volume. From behind the curtains one of the performers reads, "The Wishy-washy Players offer you their presentation of an original drama, 'Lazy Dreams,' written especially for them by Sadie Sue."

Call the players and the play what you wish, but do not have ordinary names for them.

How many should be in the play? About one-fourth or one-fifth of your guests. If you have a large number of guests, use six or seven players. Be sure that you select those who have clear voices, who are willing to work hard to make a go of their parts.

Plays? This offers an opportunity for you to display your artistic ability. Write your radio play, with assistance from your friends. Write the play about some of the guests not taking part. You may use part of their names.

Let us imagine that one of your guests, a girl, habitually arrives late to church. Your play may open with an alarm clock ringing and after it has sounded three or four times, one of the girl players will say sleepily, "There it goes again. Who invented alarm clocks anyway?"

From a distance another feminine voice may call, "Janie (or whatever name you give the character), it's time to get up."

Then introduce other characters, having them come and go as the plot unfolds.

Use good taste. By no means should any player say one word that might offend a guest. The play should be wholesome fun for all, particularly for those represented.

Fifteen to twenty minutes proves to be a good length for the play. Indicate changes in scenery and time by music. A piano or a phonograph provides a satisfactory method for this. Pay careful attention to your sound effects. Use only a few, but make them realistic.

You may break the play in an interesting part by having an announcer read a series of advertisements that tell about the worth of first one thing and then another.

Your players need three or four rehearsals. If possible, ask someone not in the play to offer suggestions during rehearsals.

How One Church Initiated the Baptist Youth Fellowship Program

(Concluded from page 36)

with these folks in one way or another. See them, write them, phone them!

During these two days we called upon over a hundred and fifty young people in our church. Because of this activity, a number of last year's inactive people started in with us this fall and stayed on. Also, we attracted many new young people. The work did not stop there. We sent follow-up cards during the early fall. These too brought results.

We officially launched the Baptist Youth Fellowship on October 4, 1942, at our chapel service at 6:15 that always precedes our meetings. A large number attended this first service at which our thirty officers, seated in a semicircle in front, conducted the candlelight consecration service. After they had lighted their candles, they extended a challenge to the members of the groups to stand by officers and leaders during the year ahead and to do their part in preparing to rebuild this war-wrecked world. They accepted the challenge and lighted their candles from those held by the officers.

At last we seemed to be under way. We had spent a long time in eager preparation, we had made the blueprints, set our goals and dedicated ourselves to join the great crusade. Now we were ready to do our part in changing the world!

Editorial Note: Those who may desire to organize a similar action group will find valuable help for forming the suggested clubs in the article, "Priorities Vacation Club for the High School Crowd," in last month's Baptist Leader, as well as in "Discovering and Enlisting Resource Persons" in this issue.

That Summertime Slowdown

By DEAN H. ASHTON

MUST a church undergo a summer slump? Is that seasonal letdown inevitable?

It must be admitted that such a state of affairs is usually taken for granted and that little or nothing is done about it. Of course, vacation church schools have done a tremendous lot on behalf of the children, but what about the rest of the church congregation? Yet the solution of the problem for many churches—yours included, most likely—may be of childlike simplicity. It can be summed up in two words. They are—CHALLENGING ACTIVITY.

This year, more than ever before, is one of special opportunity. Vacations, declines in attendance, and other like explanations usually are advanced to explain away the summer-long lull in church activities. But this summer, gasoline rationing, restrictions on rail travel, and other conditions brought on by the war have convinced most folks that the best thing to do is to "stick around home." If the cry, "Too busy with war work," is raised, an example can be cited in which a worth-while project was started and finished during the hot summer months by a church in a rural community, with the job done almost entirely by war workers and farmers—and who is busier than a farmer in the midst of his harvest season?

Furthermore, the experience to be described also served to shatter that myth that the men in a church are not much for work. If they can be shown a job that is a real challenge, and given average leadership in handling the preliminary plans, the men will carry it through.

What is even more important, summertime activity pays big dividends as will be explained a little further along.

In the quiet little country town of Hopewell, N. J., almost anyone would expect to find a quiet little church—most certainly when sultry days are at hand. But the pastor, Rev. N. Vance Johnston, and his people, decided to be different about it last summer.

"Let's do something about the basement floor," someone suggested. It was a timely thought, for the floor boards had a noticeable "give" to them in some spots, and the evidence was unmistakable that the supporting timbers had weakened after years of service.

"But, even if we can raise the money in some way, how can we undertake it, when the basement is needed for the Sunday school sessions?" was the query that followed. Moreover, it was common knowledge that all contractors were especially busy, and that carpenters and cement finishers were scarce. It appeared that the job, if undertaken, might drag on for weeks.

Then someone had a bright idea.

"Let's do it ourselves! If the work goes slow, it will be our own fault," it was urged. That inevitably led to a discussion of the best time to undertake the job—and all the signs pointed to the summer months as being ideally suited for it.

"But you simply can't do anything in the summertime," several members insisted. That thought did cause quite some pause, for any long-established belief is not easily abandoned. Then something happened to tip the scales.

While the possible costs were being computed, and while the question was being discussed as to whether wooden flooring or concrete should be laid, one of the church members made a special offer. As the owner of a modest-sized factory—the only one in Hopewell—he had a crew of men putting up an addition to his plant. He would be willing, he told the pastor, to send his concrete-mixing equipment and his skilled workmen to lay the new church floor, and the church wouldn't be billed for a cent of their wages while they were on the job!

Well, that really was something! It meant that about half of the cost was being taken care of, right then and there! A church meeting was called. The advocates of a wooden floor yielded, and before any organized attempt to ask for further contributions could get under way, members began to say, "I'll pay for ten bags of cement." One man said: "I'll supply all the field stone you need in the foundation, if you can get men to come up and haul it out of the fence rows on my farm." Then, one after another, the men present offered to help in various ways.

But when the word came that the cement-mixer would be available about the middle of the summer, some dire misgivings developed. Tear up the floor in July? That would never do, for the job "would never get done"! At least, that was what some said. It was said, furthermore, that any interruption to the program of the Sunday school would shrink the attendance so much that months would be required to bring it back to normal.

"We can do it. The men will respond, just wait and see—and it will be a healthy tonic and a great experience for the church," the pastor insisted.

Then came the day for the project to get under way. But it wasn't the church floor that was being ripped away—not at the outset. For there was a major drainage problem involved. The church basement floor was three feet or more below ground level, and it seemed ridiculous to lay a new floor unless the proper drainage was provided to assure the elimination of occasional flooding in one corner. So, with picks and shovels, the men began to tear up the ground. How many men? Almost more than could be used to advantage. And who were they? The busy farmers, the busy war workers, the pastor—almost everybody who had half an hour or more to spare.

Another stroke of good fortune was an offer from a local man to tear up the old floor boards and remove them, for the value to him of the lumber involved. At the same time, he saw to it that proper foundations were placed under the uprights supporting the ceiling and the church proper, on the upper floor.

But what had been decided about the Sunday school? The main school was shifted to the auditorium above, while the Beginners and Primary Departments, accustomed to using separate rooms in the basement, were suspended—despite some misgivings. However, there seemed to be no suitable quarters available for the use of the smaller children.

It was late in July when the flooring was pried up and the alarming condition of the boards revealed. Dampness and decay had combined to rot away some of the main timbers. Even before the area was cleared, men were working in teams, with two large dump trucks, to gather the field stone from a farm about two miles out of town. Soon a tremendous pile had accumulated back of the church, waiting to be hauled by wheelbarrow into the building. Several men developed bad cases of poison ivy

after their visits to the farm, but they accepted it as all part of the job for the good of the church.

Almost every night the workers were at the church to ask, "What comes next?" The stone was hauled laboriously into place, then another mountain of cinders was received and this material was strewn to fill in the crevices between the rocks and as a top dressing. The surface was rolled and the carpenters of the congregation laid the forms for the cement.

The donor of the skilled labor lived up to his word, and he called his men away from his own special job to speed things up for the church. "We can lay the entire floor in two days," he predicted. Two days it took, and no more. As the concrete began to dry, it was watched with admiring eyes and the exultation began. There still remained a lot of clearing up, setting to rights and the like, but the odds and ends received as much attention as the main job.

And what were the results? In the first place, the project took only seven weeks from start to finish! Naturally, Sunday school attendance dropped during that period, for two departments were shut down. But on the first Sunday that the basement was ready—a day of deep rejoicing—the Beginner's Department, for example, with more than twenty enrolled, had a perfect attendance! Yet that was only one week after Labor Day!

Now to enumerate some of the unexpected dividends that the project paid. The improved appearance of the floor, of course, was an obvious result. Another was the conviction that summertime activity—if it is a real challenge to some group in the church—is possible and highly desirable. Furthermore, it showed that men do like to work for their church and will give generously of their time and energy. And let it be borne in mind that all the work projected was not only completed, but completed in a workmanlike fashion, so that the material value of the church property was very substantially increased.

But the project meant more than that. A number of men who had been indifferent about their church gave a hand on the job. They went further than that. They began to come to church, they took part in the Men's Fellowship activities, and their interest still continues.

Again, the job gave a fine impetus to the fall and winter work. Every department of the church seemed to be stimulated. It wasn't a one-day splurge, not at all; but a pickup in activity that would warm any pastor's heart. When the men held a dinner to celebrate the completion of the job, it became a church-wide event. And what a feeling it was for the men to have something worth while to celebrate!

The end is not yet. This summer will find the young people carrying through a landscaping project around the church building. As they express it, "We want to do something, too."

Now, in your church, isn't there some challenging activity that is ideally suited for carrying out during the summertime?

HOMEWARD BOUND

Fern France

"Sharing with the People to Whom I Sell"

By O. G. Herbrecht

IF men only knew it, they could get more satisfaction out of practicing Christianity in their community than by storing it (for weekly check-up) at the church.

A letter came the other day from a man, now quite old. We had worked together in the church years ago. It was a long letter, because it was reminiscent. "Perhaps"—so it began—"I am writing this to give one more testimony to the goodness of God and to the satisfaction I still find in sharing my faith with the people to whom I sell furniture." That phrase, "sharing my faith with the people to whom I sell," will not let me go.

His letter recalled many of the experiences we had shared together. There was, for instance, his shop foreman, Tom, who looked after the shipping and repairing. Tom came to him literally out of the penitentiary. "Friends" advised Mr. Henry against taking the risk; but Mr. Henry followed the way of Jesus, rather than the way of men. He employed Tom and made of him a new, useful, honest man.

There was the customer who came in looking for a bedroom suite. She was much taken by a good-looking one and was astonished at its low price. Mr. Henry said quietly: "I don't want to sell it to you. It is not well made. I was cheated when I bought it, and I don't want to cheat anyone when I sell it. Here is one for even less money, and it is much better furniture."

Came the day, too, when his business began to slip, and bankruptcy sat on the doorstep, waiting. The "friends" came again and showed him how he could save himself by a shady deal that was legal, and leave those who trusted him holding the sack. It was a real temptation, because the work of a lifetime was invested. But Mr. Henry took God's advice instead of man's. He walked in utter honesty every step of the way; and from the farthest fringe of his friendship circle, from where he had last expected it, came a quiet man who had faith in him and was willing to help him save his business.

The letter closed with these words: "I have great joy in seeing my children and their children growing up in the Christian faith. And I have also seen the children of my *faith* growing up, and the joy of *that* is as great as is the joy of the other. . . ."

Although my friend is no longer able to be as active as he once was, he has turned many to Christ. He has done so, because he has carried his Christianity into all the aspects of his life.

Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS—IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: God in the Making of a Nation: Era of Moses

AIM: To help the student to find and appreciate God's part in the making of a nation in the days of Moses and today

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LESSON 5—AUGUST 1

God Delivers His People

Exodus, Chapters 5—12

Exodus 5: 22-23; 6: 1-7; 12: 51

5: 22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

6: 1 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I am the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

12: 51 And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

KEY VERSE: *And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.—Ps. 50: 15*

TO BE READ EACH DAY

July 26. M. God Promises Deliverance. Exodus 5: 22—6: 6
July 27. T. God Keeps His Promise. Exodus 12: 50-51
July 28. W. God Delivered David. 1 Samuel 17: 37, 45-47
July 29. T. God Delivered Daniel. Daniel 6: 16-23
July 30. F. God Delivers from Disease. Luke 13: 10-16
July 31. S. God Delivers from Prison. Acts 16: 22-32
Aug. 1. S. God Delivers from Sin and Satan. Mark 2: 1-12

SCRIPTURE SAYS

By W. W. Adams

■

We return today to the story of God's dealings with Israel, resulting in Israel's deliverance from bondage in Egypt. Our printed text includes portions of Exodus 5, 6, and 12. If we are to get the full story of these dramatic events, we must include in this study a summary of all that is recorded in Exodus 5: 18—12: 51.

The preceding lessons called attention to the distress of God's people and to God's call of Moses to become the leader of his people. All these activities pointed forward to a great event—the deliverance of the distressed people. In today's lesson, we see this preparation brought to conclusion and the deliverance actually begun.

Three words sum up the lesson: desperation, assurance, and deliverance.

Desperation (Ex. 5:22-23)

These verses show clearly how desperate was Israel's situation. God had encouraged Moses to return to Egypt to lead the people into freedom (4: 11-17). Taking his family with him, Moses had returned to Egypt (4: 18-20). God had warned Moses that Pharaoh at first would not let Israel go, a warning that Moses seemingly forgot (4: 21). Moses and Aaron finally had their first meeting with the Jewish elders (4: 27-31). The people believed and worshiped, when they learned through the elders that God at last had heeded their cries and had come to visit his people. With the inspiration of this experience, with the confidence, expectation, and loyalty of the people, Moses and Aaron made their first visit to Pharaoh (5: 1). And with what results? Exodus 5: 2-21 gives the answer.

1. Pharaoh refused bluntly to grant that which God had commanded. He said, in effect, "Not only will I not let Israel go, but I resent the idea that there is another Lord, one over me, who can command me what to do" (5: 2).

2. When the command was repeated, Pharaoh responded by requiring the slaves to gather their own straw, hitherto provided for them, and yet to produce the same number of bricks as before.

3. What could the Israelites do? When they sought to reason with Pharaoh, their appeal failed completely. So to Moses and Aaron they said: "The Lord look upon you, and judge; because ye have made our savior to be abhorred in the eyes of Pharaoh." Putting this

Scripture in colloquial terms, they said: "Some leaders you are! You came here talking of deliverance. We believed you. Now look at the results: our pitiable lot made doubly unbearable—the Lord look upon you!" (5: 10-21.)

At this point our printed text begins, and we now are in position to understand Moses' procedure. Moses reasoned in this way: "Lord, you encouraged me to undertake this work. I took you at your word. When I announced the meaning of my coming back to Egypt, the people believed. We leaders and our people were ready to go. Now look at the results. Explain two things to me, Lord. First, why did you send me here on such a mission? Second, why have you dealt ill with this people? I ask questions for two reasons. My coming here to speak to Pharaoh in thy name has brought harm, rather than good, to this people. And you have not delivered this people as you promised to do and as I led the people to expect. The people now blame their deeper sorrow on me. I, in turn, lay it at your feet."

Utter desperation! So it was with the people and now with Moses. We have seen *how* it came about. But was it *necessary?* Was God fair in allowing a course of procedure that only increased Israel's burdens? Whether or not we can see any reason or fairness in it, this much is true. Thus far, the Hebrew overseers and Moses and Aaron had relied upon logic, reason, and their earnest, forceful appeals to Pharaoh to lift their loads and to bring deliverance. And they had not worked. Great deliverances do not result from appeals to reason. Tyrants, dictators, oppressors, and the sorrows due to their wicked doings are beyond the reach of men. Men do not deliver themselves from bondage. Thus far, neither the people nor the leaders were relying upon God. Only such desperation could bring them to trust solely in God.

Assurance (Ex. 6:1-7)

God could now act, for the people and Moses had despaired of doing anything themselves.

1. *Positive Assurance.* Jehovah's words to Moses have a thrilling ring to them. "Now shalt thou see what I will do to Pharaoh." God's might and power will now accomplish what human logic and appeals had failed to do. Man's extremity is God's opportunity. (6: 1.)

2. *Historical Basis.* God did not leave his positive assurance unsupported. He based it upon solid, historical facts, so as to encourage Moses to look to him with confidence. Let us note the elements in this historical basis. (6: 2-5.)

"I am the Lord [Jehovah]." The verse may be paraphrased as follows: "This is a new beginning in my dealings with you, my people. Hitherto I have been known as *Elohim,* the God of power, the Creator; as *El-Shaddai,* God Almighty. But now as *Jehovah,* for I am to be known in a new experience—in a great deliverance; I am to be known as your covenant maker and keeper, always faithful and equal to every need and situation." Let us recall from Exodus 3: 14 that among the Jews a name stood for character, for personal attributes. New revelations of God's character and new experiences of God by the people were occasions for designating God by new and appropriate names.

"I have also established my covenant." Now God can remind Moses that this covenant, reaching back into history, called for the giving of the land of Canaan to Israel. God was now ready to make good what that covenant called for.

"I have also heard the groaning." This statement gives a warm, personal touch to the historical basis upon which God now assures Moses. That is to say, "I remember my covenant at the time of Israel's deepest need."

3. *Definite Promises.* After stating the historical basis of his assurance to Moses, God gave him some specific promises to deliver Israel. (6: 6-7).

Ponder every line of these promises. They may be reduced to four specific promises.

"I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm." That is, they were to be delivered solely by the might of Jehovah.

"I will take you to me for a people." This became to the Jews a central fact in their experience and in their outlook upon life.

"I will be to you a God." This great fact both inspired Israel in later centuries and hindered them in discerning that he was also the God of all men.

"Ye shall know that I am the Lord your God." This is knowledge based on experience.

Deliverance (Ex. 12:51)

Note that our printed text skips from Exodus 6: 7 to 12: 51. In reading the connecting body of Scriptures, keep in mind this brief outline:

1. Final preparations for the contest with Pharaoh (6: 9—7: 9).

2. The contest with Pharaoh, in nine plagues (7: 10—10: 29).

3. The tenth plague: Israel free to go (11: 1—12: 36).

4. The beginning of the journey to Canaan (12: 37-51).

This lesson ends with the bare statement that God did on that day bring Israel out of Egypt. The details of that deliverance belong to succeeding lessons.

ADULT TEACHER

By Howard K. Williams

■

In these lessons we are considering God's dealings with Israel and their meaning for us today. Thus far we have seen the oppression of the Israelites; the birth of Moses and his education in the home, in Egypt, and in the wilderness; the call of Moses and the appointment of Aaron to help him; and the journey of Moses and Aaron to Egypt.

First, Moses and Aaron called the leaders of Israel and told them their mission (Ex. 4: 29-31). Then they called on Pharaoh to ask for the release of the Israelites, in the name of the Lord God of Israel (Ex. 5: 1-2). Pharaoh disdainfully exclaimed, "Who is the Lord, that I should obey his voice to let Israel go?" So, instead of granting their request he increased the burdens of Israel, and commanded the taskmasters to compel the workers to gather material as well as to do their regular work of making bricks (Ex. 5: 6-19). This action brought down the wrath of the leaders on Moses and Aaron (Ex. 5: 20-21). And Moses brought the matter to God.

Exodus 5—12 gives the background of today's lesson. You can hardly teach this lesson intelligently without reading these chapters. You would do well to master this material and tell in graphic form the story of the parleys of Moses with Pharaoh; the incident of the rod turned into a serpent; the ten plagues and their meaning; and the final release of the children of Israel from Egypt. With the entire picture before your class, a few skillful suggestions will bring the lessons taught by those early incidents up to date.

"What's the Use?"

No doubt Moses asked himself this question many times during the days following his return to Egypt. He had not wanted to return; he had not underrated the task of unifying the Israelites and getting them away from Pharaoh; but now matters were even worse. The lot of the Hebrews had been hard enough before, but now it was unbearable. They were forced to produce as much as before, and in addition to provide the raw materials. An impossible task! Worked to the limit, they still were accused of idleness and beaten unmercifully. No wonder they murmured against their supposed benefactors, and Moses came in for severe criticism. How often at night, worn and weary, he must have cried out, "What's the use? The more I try, the worse things become!"

Every earnest Christian worker has had this experience. Paul had it many times. So did Luther and Judson and

Carey and Livingstone. So have you. No one ever does a constructive piece of work, but somebody objects. If you are not being opposed, you may well ask yourself if you are doing anything worth while.

A person in Moses' position may assume one of three attitudes. He may say, "What do I care?"—an attitude of indifference. Or he may fight back—an attitude of antagonism. Or he may lay the whole matter before God as Moses did—an attitude of faith. God has the answer. You have tried, and yet matters seem to be worse than before. You have been censured when you have earnestly given yourself to some task for Christ and your church. Will you stop your efforts? Will you become antagonistic and bitter? Or will you talk the whole matter over with God and try to get his answer?

God's Purposeful Delays

God takes his time, sometimes when man is in a terrific hurry. In a church building in New York is some exquisite wood carving. As I looked at it and marveled, and then read a pamphlet descriptive of the work, I found the reason for the careful detail and beauty. The best artists were employed and told to take their time to make the wood carving perfect. So each day they went to their work unhurried, and worked, not mindful of the flight of time.

God had a great deal to teach the Israelites during those forty years. When Jesus heard that Lazarus was sick unto death, he deliberately waited two days before he started toward Bethany. Why? Because he had an important lesson to teach about death. In the present incident God tells Moses why he had waited (Ex. 6: 1-7). He wanted Israel and Pharaoh to know assuredly that God was stronger than other so-called gods, stronger than men, stronger than Pharaoh himself, and that he had something special for Israel to do. Had Moses' commission been immediately successful by the ready response of Pharaoh, both Israel and Pharaoh might have thought that it was purely a man-devised project.

We need faith to take God's delay with patience. Someday, perhaps, we shall learn the meaning of the mysteries which so perplex us here. "Now shalt thou see," said God to Moses. Someday if we are patient and continue in doing God's will, we shall hear the same words.

Today evil is having its way. Young couples just establishing homes are ruthlessly separated by the call of war. Christian youth in the midst of Christian service are snatched into deadly combat. Why does God's kingdom delay its coming? "Thou shalt see"—someday, if you are faithful.

"I Will Bring You Out"

Because God is, because he has proved himself, because he has promised, and because he knows our troubles, we may depend upon his promise to release us from bondage. This truth is everywhere evident in the account of the deliverance of Israel from Egypt.

Moses and Aaron stood before Pharaoh and proved their credentials as the messengers of the supreme God, when at God's command the rod became a serpent and swallowed up the sorcerers' serpents. Then came the plagues—conquests of God in the realm of earthly power and might. The Lord proved himself more powerful than any Egyptian deity. With the last terrible plague, when the firstborn were slain, only those placing blood upon the doorposts of their houses escaped. Then was begun the great feast of the Passover. So at last the victory over the stubborn Pharaoh was complete, and the Israelites were allowed to leave the land of bondage.

God's way is the right way, and God will have his way ultimately. Woe to the man who opposes him! Happy the man who obeys him! In the line of God's will lies man's only hope of happiness and victory.

The Summary in the Key Verse

Read carefully the key verse, and note the excellent summary which it gives of this lesson.

1. *The invitation.* "Call upon me in the day of trouble." No need and no use to peddle our troubles around! Everyone has enough of his own, and no one can help us in our deepest troubles. This came to me recently. The selective service caused a fine young couple to be separated for a time. The young wife went alone that night to the home for which she and her husband had so lovingly worked and sacrificed. Friends could sympathize, but in the day of real trouble there was One, and only One, who could really help. As I call in homes where death has entered, as I speak words of comfort, I feel utterly helpless unless those in trouble call upon God in their distresses.

2. *The promise.* "I will deliver thee." God told Israel that. The psalmist found it true. And so will you and I as we call upon God. His promises may be depended on.

3. *The result.* "Thou shalt glorify me." When a person or a nation or a church calls upon God and God grants deliverance, what should follow more naturally than an expression of glory or praise to God? Anyone who truly lets God into his life in such manner that God may make him triumphant in time of trouble will glorify God.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

"We have to get into the realm of God through many a trouble." So Moffatt translates Acts 14: 22. Trouble and adversity that bring us to the end of our own resources often send us to the resources of God.

How frequently God leads us to greater faith through adversity, to victory through defeat! Perhaps we do not understand at the time. We forget what God can do. We forget that he can make even the wrath of men to praise him (Ps. 76: 10). So it was with Moses in our lesson today. He was at the end of his rope. In spite of God's promises, everything he did seemed to turn out wrong. The more he pleaded for his people, the more obstinate Pharaoh became, and the more the Israelites were oppressed. Moses had reason to be discouraged, and to doubt. But he had to learn that when man is at the end of his resources, God is not at the end of his. Perhaps that is what the Lord was trying to show him. There would be times in the desert when Moses would need that faith; would need to remember that man's extremity can be God's opportunity. How frequently it has proved so—all the way from Moses in Egypt to Lieut. James Whittaker adrift with Captain Eddie Rickenbacker in tiny rubber rafts on the vast expanse of the Pacific Ocean, and finding God as a real Presence for the first time in his life.

Nowhere is this truth illustrated better than at Calvary. To the disciples, Calvary seemed the end of everything. Their leader was dead; their hopes were defeated; their faith was gone. "We trusted," they said of Jesus, "that it had been he which should have redeemed Israel" (Luke 24: 21). "We had hoped . . ." What pathos there is in these words! Their hopes had been high, their faith strong. And now Jesus was dead. How could they know then that God was planning to turn love's bitterest defeat into its greatest victory? The disciples had to live through the despair of losing Jesus in order to find him again as an ever-living Lord.

Developing the Idea

Someone asked Charles A. Beard, famous historian, what history had taught him. Among other things, he is said to have replied, "When it gets dark enough we can see the stars." When we reach our extremity, the door often opens on God's deliverance.

For one thing, our extremities reveal to us our own inadequacies. In recent

years we have felt entirely too self-sufficient. We have assumed that man can accomplish anything. Of course, man has done remarkable things, but not everything. In the face of what someone has called the triple tragedy of life—sin, suffering, and death—he still needs God. Sooner or later, we run up against mysteries that we cannot solve. We experience guilt that not all our psychology can remove. We face responsibilities that are too much for us alone.

Our adversities, then, can serve to send us back to God. In the darkness we see the need for light. Abraham Lincoln once said, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all around me seemed insufficient for the day." A fire that we would not notice in the daytime shines a long way in the dark. We may not think of the doctor when we are well, but when we are sick he suddenly becomes an angel of mercy. The God we forget when things are going smoothly, becomes the God we cannot ignore when we confront a real crisis.

Here is a basis of encouragement for a world at war. The present war is surely the evidence that man has reached his last extremity. All attempts to solve international problems by peaceful deliberation broke down. And it seemed to many the more they prayed for peace the worse the international situation became. But God can bring victory even out of our failures. Perhaps we shall see the need for international collaboration as we have not seen it before. Against the dark background of war, many people who have disdained the Christian missionary effort before may come to understand its place in our modern world. If, therefore, we will trust and obey the will of God, we may yet see his deliverance for a world that needs to recognize his guidance.

Discussing the Problem

1. Call to mind illustrations from the Bible of how man's insufficiency led to God's opportunity; for example, Paul's thorn in the flesh which enabled him to know the sufficiency of God's grace, and to say, "When I am weak, then am I strong" (2 Cor. 12: 10).

2. In what ways does man need deliverance today?

3. In what ways do you think the present world emergency can become God's opportunity?

4. Someone might tell Lieutenant Whittaker's story in "We Thought We Heard the Angels Sing" (*Reader's Digest,* May, 1943).

5. What are some of the values of adversity? (A means to humility, etc.)

INTERMEDIATE-SENIOR TEACHER

By Edward Hughes Pruden

■

Plan for Class Session

Nothing would bring to the minds of the pupils more impressively the plight of the Hebrews in Egypt than the appearance before your class of a refugee—someone who only recently has felt the tyranny of a present-day Pharaoh, or who has labored under the unreasonable yoke of twentieth-century Egyptians. If a refugee cannot be secured, get someone who has worked among refugees, or at least has some definite knowledge of the circumstances which made it necessary for them to seek a haven of peace and justice in our own land. Direct attention to the pictures opposite pages 8 and 22 of *Intermediate and Senior Class* for this quarter.

If possible, secure a large map of ancient Egypt for this lesson. It will help the pupils to visualize the country into which the Hebrews went as they left Egypt, and the direction they took in their journey toward the promised land of Canaan. If the Sunday school does not own such a map, it might be borrowed from the local library or public school. Direct attention to the excellent small map on the frontispiece of *Intermediate and Senior Class.*

Arrange for a series of prayers in behalf of those who are today laboring under the terrible circumstances which the children of Israel knew in Egypt. A special prayer might be made for those who have separated from loved ones in all the great migrations of Europe—families that may never be reunited; for those who have been discriminated against because of race or nationality or religion; for those who have dared lift a voice in behalf of the destitute and the oppressed and who have received imprisonment or worse for their pains.

Since godly men are spared many of the misfortunes that come to the wicked, it would be well to ask the pupils to help you make a list of some of these things. For instance, there are certain distressing features of a drunkard's life that the sober man will never experience. The honest man will possess certain satisfactions that the thief will never know anything about.

If the pupils have not already faced this question, they will face it soon: Why do men suffer? As early in life as possible they should be taught that many of the sufferings of humanity are sufferings which men bring upon themselves, as is illustrated by the life of Pharaoh and those who co-operated with him in the mistreatment of the Hebrews. Far too many people go through life with the definite conviction that God is unkind and unmerciful when they face some misfortune. Man's part in his own misery is something that all of us need to learn. It will save us from many hours of self-pity and lack of faith in God. God desires our good even more than we do. We insist upon blocking his plans for us and sidetracking those blessings which he has in store. We are our own worst enemy.

Ask the pupils to make a list of the causes of human sufferings.

Truth in Action

Lest our interest in the unfortunate people of our day should become too theoretical and academic, suggest to the class that a fund be established for the relief of needy people within our own borders and beyond the seas. This fund can be added to from Sunday to Sunday, and on special days it can be counted and appropriated to some worthy cause. Now and at the close of the war, many needs will be supplied only by those who are foresighted enough to share what they have with others. Nothing helps to develop Christian character more than the practice of sharing our blessings with the needy.

Ask some capable member of the class to write to the Council on Christian Social Progress of the Northern Baptist Convention, in order to find out what we as a denomination are doing and planning to do for the unfortunate millions around the world today. When a reply is received from the committee, have the pupil report his findings to the class. It will be wholesome for the pupils to know that they are a part of a great body of Christians who are definitely and practically concerned with the large problems of today.

Now that we have been hearing much about the "good neighbor" policy in our relationship to South America, and since that expression is at present being given a world-wide significance, it is an excellent time to make our young people conscious of their own part in making this dream a reality. It might help in this direction if the class would organize itself into a "Good Neighbor Club" for the purpose of promoting the spirit of Christian neighborliness among all the peoples of the world. If the class does not have a name, this idea might suggest a meaningful name for it.

Persuade the class to form the habit of greeting the foreign-born in our midst. We do not realize it, but some of these people are lonely and will respond favorably to a word of kindness from native Americans. It is up to us to take the initiative and approach them with friendliness.

LESSON 6—AUGUST 8

God Shows His People the Way

Exodus, Chapters 13—15

Exodus 13: 17-22; 15: 17-22a

13: 17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

18 But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

15: 17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O LORD, which thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22a So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur.

KEY VERSE: *The Lord is my strength and song, and he is become my salvation.—Ex. 15:2*

TO BE READ EACH DAY

Aug. 2. M. God Leads His People. Exodus 13: 17-22
Aug. 3. T. The Command to Go Forward. Exodus 14: 10-15
Aug. 4. W. The Enemy Overwhelmed. Exodus 14: 26-31
Aug. 5. T. God's Mighty Arm of Defense. Exodus 15: 17-22
Aug. 6. F. The Almighty Leader. Psalm 77: 11-20
Aug. 7. S. Trust in the Lord. Psalm 37: 1-7
Aug. 8. S. The Lord Our Help. Psalm 124: 1-8

SCRIPTURE SAYS

By W. W. Adams

The close of our last lesson found Israel at last delivered and ready to leave Egypt. We now follow the Israelites as they make their way toward their goal—complete freedom in the land of Canaan.

Before entering upon that story, however, we should do two things. First, we should read the sixteen verses (Ex. 13: 1-16) that connect last Sunday's lesson with today's. Note the care exercised by God, working through Moses, to guarantee that in the future centuries his people should not forget the true significance of their deliverance. The firstborn of both man and beast was to be the Lord's. The feast of unleavened bread was made obligatory, so as to give occasion and means of teaching succeeding generations the fact and significance of this deliverance.

Second, we should reflect on the situation in which Moses and Israel then found themselves. Consider what lay ahead. An undisciplined, unorganized mob of slave people, now suddenly free, faced the hardships and dangers of life in the desert. The power of initiative, the ability to unite and work together voluntarily, was absent. And Moses and Aaron faced the task of molding these slaves, now potentially free, into a great nation, intelligent, unified, capable of becoming and achieving that which God had in mind for it.

The Difficult Way (Ex. 13:17-18)

We have been seeing all along that God was the deliverer of Israel. Neither Moses and Aaron nor the people could free themselves. It was the might and power of God alone that effected their deliverance. Now the deliverer would certainly have the right to be the leader of these people. We are prepared, therefore, to read that "God led them." God would not deliver these people, then suddenly turn them loose. They were no more capable of leading themselves than they had been of delivering themselves.

We can trust God to lead his people by the best way. But what was the best way? Was it over the shortest route from Egypt to Canaan? No, not at all. "God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt." From Raamses, in the Nile Delta, where Israel had assembled, northeast by Gaza, a journey of a fortnight would, under favorable conditions, have covered the two hundred miles into the land of Canaan. That route "was near." It was the logical way to go. But God chose another way. Yes, the *difficult* way. "God led the people about [roundabout], through the way of the wilderness by the Red sea."

God knew what Israel found to be true in later centuries, that the Philistines were a capable, warlike people. Reflect for a moment on the wars fought later on between Israel and the Philistines. Israel, even after it had become unified and organized, was never able wholly to conquer Philistia. What then could Israel have done at this time in its history!

So God led the people by the difficult way. More accurately, God led them by *another* difficult way. Both ways were difficult. Stated more positively, God did not lead them along the shortest, quickest way. The short cut would have proved totally disastrous. God is not interested in choosing the easy, quick way, but the best way, the way that will develop in us that which will fit us for what he wishes to give to us and to accomplish through us. Israel was not ready to enter into Canaan. They could not have held Canaan against the enemies roundabout. God knew what he was doing when he chose to lead Israel over the longer, more difficult way. He thereby had opportunity to train Israel for the privileges and responsibilities of citizenship in the land which he had promised to his people.

In passing, we ask if this is an isolated

case in history or a characteristic of God's dealings with men. What is the purpose of the delays, struggles, and difficulties in our efforts to live? Why does the farmer have to contend with adverse weather conditions? In education, why is the learning not instantly available? In home building, in professional pursuits, and even in the work of the church, why do we have to travel the long road? Does the person who struggles for wealth, education, and position appreciate these things more and use them more wisely than if they had been thrust into his hands without his struggling for them? Does the New Testament exalt patience, long-suffering, endurance, trust, and obedience? Why so? Remember this: character, likeness to God, is what our Father is seeking to create within us, rather than education, wealth, fame, prosperity, or worldly success of any sort.

The Faith Way (Ex. 13:19)

Many years earlier, Joseph, just before his death, had put his people on oath that they would take his bones along, whenever God should visit them and lead them back to the land of promise. Joseph had died, as he had lived, with unshaken faith in God and in the worth of the covenant between God and Israel. He looked down through the years to the time when God would fulfill his promises to give the land to his people. Nor did the intervening years of drudgery as slaves erase the memory of this event from the minds of the Israelites. They kept faith with the faithful Joseph, and took his remains with them when they left Egypt.

The bearing of Joseph's bones out of Egypt may seem to be a wholly unnecessary thing, but it linked these people with the faith of their fathers. Moreover, once in Canaan, they would give them another means of remembering the essentials of their experiences in Egypt. The presence of the tomb of Joseph would remind Jewish elders and fathers to retell the story of their sojourn in slavery and of the journey into freedom, over the faith road.

The Safe Way (Ex. 13:20-22)

The truth of this section has been anticipated above, under the title of "The Difficult Way." We saw there that God chose the difficult way, because that way would prove to be also the safe way—the way that would lose the least and save the most. He led them by the way which, regardless of the time, delay, and suffering involved, would develop in the people the character, the attitudes, and the capacities that would be needed in the land of promise.

The Israelites had to learn to think, to plan, and to act together. They had to learn to trust God and to obey him. They had to learn to be brave, courageous, and daring in facing enemies, uncertainties, and delays. They had to learn to transfer their obedience from their taskmasters in Egypt to their comrades and friends, Moses and Aaron, and through them, to their invisible leader, Jehovah. With all these needs in mind, we can see clearly that God led them along the safe way.

From Succoth the way led to Etham, on the borders of the wilderness. We should distinguish in all these records between wilderness and desert. In the wilderness were barren, waste places, sand dunes, knolls, and mountains. But there were also springs, streams, wooded areas, and grazing land. The exact location of Succoth and Etham, as with many other place names in these records, is not certainly known. But this fact does not defeat the purpose of these records. The people were led finally to a place called Pihahiroth, somewhere north of the modern Suez. Here the crossing of the Red Sea was miraculously effected.

God made the way safe by making the way clear both by day and by night. The cloud by day and the pillar of fire by night symbolized his presence and led them forward. Because of the excessive heat, travel by night was convenient. Our records leave the idea that these were supernatural manifestations of God's presence. If those who reduce them to natural phenomena would always be careful to justify Israel in seeing in these signs proofs of God's care for his people, their position would be stronger. These symbols suggest to the believer that in Christ and the Holy Spirit he has the unfailing guidance of the Father through life's forbidding wilderness.

The Victorious Way (Ex. 15:17-22)

To appreciate this great song of victory, you should read all of Exodus 14. Visualize the entire scene: the sea on the east of Israel; on the west and south, the impassable deserts and mountains; and on the north the Egyptian army. Now note each event from the time the Israelites grew fearful until they were safely across and their enemies had been destroyed. For Israel, at least, it was a great victory. The Egyptians would pursue them no more.

Exodus 15: 1-21 records the words of Moses and of Miriam, as they led the people in songs of victory. Our printed text includes parts of these songs. Read the whole of them. Note that they are given as praise to "the Lord." Remember that these words grew out of their experiences, in which God had shown them the way—the way of difficulties, of faith, of safety, and of victory.

ADULT TEACHER

By Howard K. Williams

■

Read with great care Exodus 13—15, so that you will have a clear idea of the events recorded. The main points are as follows: (1) The death of the firstborn, which put all Egypt into a dreadful state of mourning, and was the last straw which broke the stubborn will of Pharaoh, so that reluctantly he consented to let the Jews go from the land; (2) the preservation of the firstborn of the Hebrews, and Moses' order that thereafter all firstborn of man and beast should be set apart for God's service; (3) the institution of the Feast of the Passover, so that Israel ever after might be reminded of the deliverance that God gave them from the land of bondage.

A Day of Remembrance

Anniversary days have great value in reminding us of the meaning of the event we are celebrating. The Lord instructed Moses to arrange for a perpetual celebration of the release from Egypt. The Lord's Supper is the Christian counterpart of the Passover, symbolizing our release from bondage through the blood of Christ and looking forward to the spiritual Promised Land where we shall be with him. We should take seriously the observance of the Lord's Supper lest we forget Christ's sacrifice.

Husbands and wives celebrate their wedding anniversary each year, calling to mind the day when they pledged each other their loyalty and devotion. The anniversary of conversion, of reception into church membership, and of other deep spiritual experiences—all remind us of the thanks we owe to God for these events in our lives. Let us use every means at our command to prevent our forgetting the things that we should remember.

Through the Wilderness

See the map opposite page 15 of *Adult Class* for the probable course the Israelites followed from Egypt to Canaan. The shortest route would have been due east and near the coast of the Mediterranean, but we are told that God did not lead them that way, even though it was nearest. Had they been consulting their own desires, since they had to go, they probably would have chosen the nearest road. But God led them the roundabout way of the wilderness.

God still does that with us, and yet we wonder why. Why does not God set up his kingdom right away? To our shortsighted vision it seems that we have been going round and round for centuries, and still we are in a wilderness. A couple of friends were talking recently

on this very matter. One said, "Frankly, I am discouraged, and sometimes I wonder where the power of Christ really is." The other said, "Look at the Israelites. God led them through the wilderness because they were not ready for the Promised Land. Even then, after all their wilderness experience, they were not fully loyal to him."

God is more interested in making character than in space-time conditions. He takes a roundabout way to make a diamond, but look how it sparkles! When a woman wants to make a good cake, she does not hurry. She patiently stirs the ingredients round and round until they are thoroughly mixed. She does not merely put them all together and place them in the oven. There is much to do before the cake is ready to be baked. Read Henry van Dyke's story, "The Handful of Clay," which tells how the spadeful of clay was taken and churned round and round and baked and rebaked until it was fit to hold a lily in its heart! When Jesus fed the five thousand, he might have said, "Be fed!" and the multitude might have felt their hunger satisfied, but he used a roundabout way.

Nearness is not the most desirable element in progress. What would the world do if everybody chose the nearest way! Where would the missionaries be, or the pioneers of material progress, or the city churches, if we always chose the nearest way? The principal thing to consider is this: Is God leading us? If he is, then the longest way is the best way; the way of the wilderness is the right way.

"Moses Took the Bones of Joseph"

Moses knew the history of his nation. Recently a radio commentator lamented the ignorance of school and college students regarding American history as shown by the answers to some very simple questions on facts that every American citizen should know. Our boys are fighting for our American principles, and yet they know very little about them. His lamentations were well founded. The principles for which our fathers gave their comfort and their lives are nebulous to most of us. The danger is that, not knowing them, we shall depart from them and lose America. The sabbath of the early days, churchgoing, ruggedness of character — these were the foundations on which this nation was built.

Had Moses not known the history of Israel he would not have known Joseph's plea that his bones should be taken back to the homeland—a plea which was also a declaration of faith that someday Israel would again live in the land promised to Abraham. This knowledge of the past stabilized Moses and gave him hope; it made him strong to choose to suffer affliction with the people of God rather than enjoy the luxuries of Egypt, without God.

"The Lord Went Before Them"

What the pillar of cloud and the pillar of fire were, we do not know. It is certain, however, that the biblical writer regarded them as signs of God's presence and guidance. The important thing is that God led the way and did not leave the people to wander aimlessly. With hostile Egypt back of them, the general confusion of the wilderness about them, and an unknown future before them, the Hebrews needed very definite evidence of God's guidance.

Today we are in the wilderness. Like Solomon of old, we know not how to go in or out. Our only hope is in God. But he is our sufficient hope, if we are sure that he is going on before. Many times, however, we are not sure. In Exodus 14: 3, God voices this uncertainty as a vulnerable spot for the enemy's attack: "Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in."

When we are entangled, and the wilderness shuts us in, as we are without God's guidance, then we are open to any attack. But when God is with us, no wilderness of perplexity or sorrow or temptation can cause us to fall before the enemy. As you read on in chapter 14 you will see how the pillars of cloud and fire were a bulwark to the people of God and a hindrance to the Egyptians. So God's presence is our surety if we are his, and our judgment if we are not his.

"Fear Ye Not"

Picture the entrapped Israelites running back and forth like encaged beasts. Then Moses spoke for God: "Fear ye not, stand still, and see the salvation of the Lord."

We need to stand still—to be still and know that God is God—and to know that "the Lord shall reign for ever and ever." Salvation under the most difficult conditions is not too hard for God.

"Sing Ye to the Lord"

We may whistle to keep up our courage in the dark, but the fullness of song can come only when we have victory through Christ. Then we can sing as he sang the night of his betrayal and arrest.

"Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song."

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

A preacher was talking to some young people at a vesper service. As he spoke, hearts were touched, and life commitments were made. When the service was over, an older woman who had been present handed the preacher a note. On it she had written, "You couldn't have done it alone, could you?"

We never can make life what it ought to be alone. We need God's help and leadership. It was with the conviction that they were following God's leadership that Moses and the Israelites fled from Egypt. The lesson today shows how real to them that leadership was—a pillar of cloud by day, a pillar of fire by night. Whatever that language means, it indicates one thing clearly. The presence and leadership of God was *real.*

We need the assurance of God's presence today. Can we find it? How can we recognize it?

Developing the Idea

It becomes increasingly evident that God is trying to lead us by the laws of a moral universe. In the operation of his laws he is trying to show us which way his will lies. We cannot plant ragweeds and get flowers. We cannot disregard the laws of health and keep well. Indeed, E. Stanley Jones has defined sin as "the attempt to violate the laws of our being, which are the laws of God, and get away with it." We say, why did God permit this war? But how could he do otherwise? Both experience and the Bible tell us what will happen if we violate the principles of brotherhood and fair play. The fact that the war *did* come as the result of international intrigue and exploitation is evidence that the laws of God still operate. "Discover my laws and obey them," says God. "That is one way I can lead you."

How shall we know the laws of God? Certainly the Scriptures are our chief source. How clearly they enunciate the great principles of God! And all life bears out their truth. Take a simple truth, yet not so simple to apply: "A soft answer turneth away wrath: but grievous words stir up anger." Not easy to live out, yet that is one of God's laws, and innumerable illustrations bear out the truth of it.

"Am I my brother's keeper?" Not only the Bible, but life itself, answers yes to that, so that Susan Glaspell tells about Ira Mead in her story, "Pollen." Ira Mead likes to grow corn, but refuses

the fellowship of men. Dour, reserved, blunt, he rebuffs every overture of friendship, intent only on winning blue ribbons for his corn. But though Ira Mead will have nothing to do with his neighbors, his corn is not so exclusive. The wind blows pollen from his neighbor's inferior corn to his field and one day he is forced to take them some better seed corn; for he says, "I can't have good corn while their corn is poor."

But notice that the lesson points out the *continuing* leadership of God. God did not lead the Israelites out of Egypt only to desert them at the Red Sea. He continued before them. God "follows through." He does not call us into the Christian life, only to leave us. *Always* we may experience his leadership if we seek it. Moffatt's translation of Philippians 1:6 brings out this point: "Of this I am confident, that he who has begun a good work in you will go on completing it until the day of Jesus Christ."

Notice, further, that his leadership is not coercive. He went *before* them in the desert. They needed only to follow. That is, God does not exercise his leadership by arbitrarily pushing us from one experience into another. The Christian life has sometimes been so interpreted. Such a faith would lead to fatalism. Surely, it is closer to the truth to think of God as going before us in the person of his Son, and saying, "Follow me." That way we have utter freedom of choice. We may follow, or we can refuse. He does not command our allegiance, he invites it. He says, "Here is my truth, seek it; here is my will, obey it; here is my love, accept it." In other words, he really leads. The question for us is, will we follow?

Applying the Lesson

Discuss the faith of the Israelites. They concentrated on following God. Someone has said, "There are two ways of getting rid of weeds. One way is to try to pull them up by hand. The other way is to plant white clover." Which is the best way to deal with temptation—to say, "I won't sin," or to say, "I will follow Jesus"? What do you think Chalmers meant by "the expulsive power of a new affection"? Explain how new, commendable interests can drive out bad influences from our lives. Is it enough just to get rid of temptation?

Discussing the Problem

1. Name one of the apparent laws of God. What do you think would happen if men were really to try to live by it?

2. Though we are free to choose or reject God's will, are we free to determine the consequences of our choice?

3. In what ways have you felt the leadership of God?

INTERMEDIATE-SENIOR TEACHER

By Edward Hughes Pruden

■

Plan for Class Session

Hymns to be used this Sunday should be selected from among those that emphasize God's nearness and guidance. We think immediately of "He Leadeth Me" and "Guide Me, O Thou Great Jehovah," "O Master, Let Me Walk with Thee," and "Where He Leads Me, I Will Follow." Appropriate hymns go a long way toward assuring present-day Christians of God's leading in every generation. These hymns have grown out of the experiences of great Christians as they faced the trying and difficult ways of life.

You might use the Twenty-third Psalm as an illustration of the timelessness of man's need for God and of God's response to man's need. The psalmist did not say "The Lord is going to be my shepherd," as though by some wishful thinking he prepares himself for a difficult tomorrow; but "The Lord is my shepherd," announcing an experience that he had already had and was at present enjoying. Have the pupils read the psalm in unison. Then comment on the separate verses, with special emphasis upon God's leading and protection.

After commenting upon the nature of the life which the Hebrews were now called upon to live, and the reminder that this transient sort of life would be their lot for many years to come, ask the group to engage in a series of prayers for all the homeless in the world today. Multitudes are experiencing today what the Hebrews knew in their journey from Egypt to the Promised Land. The pictures opposite pages 8 and 22 of *Intermediate and Senior Class* are true of multitudes of people today. It will be easy for these people to become cynical and disillusioned if we do not do all in our power to reveal to them a God of love and mercy.

Help the pupils to see that the Christian life should be a progressive experience, and that no person has a right to join the church and take a seat as though the whole thing were completed. The world will never be won by Christians whose lives are static. It has a right to expect reasonable growth in spiritual power and perception. Have the pupils mention ways in which they can make spiritual progress at their present stage of development, and write these suggestions on the blackboard. This exercise will suggest goals toward which to strive and will help the pupils to realize that discipleship provides a definite program of work.

In presenting the fact that when Egypt was left behind the days of bondage for the Hebrews were over, lay stress on the extent to which our bondage to sin should become a thing of the past once we have turned our backs upon it. Ask one of the pupils to write a paper on "Some of the Sins to Which I Shall Never Be a Slave." The very mention of these sins and their enslaving possibilities will serve to put the whole class on guard against them.

In consideration of the fact that Moses and the Israelites sang a song of thanksgiving, ask the class to pause for a moment of reflection on their blessings, and then sing a hymn of praise in closing.

Truth in Action

Let it be borne in mind that God leads people through individuals, and that he will lead them through us if we are willing to be led. Let the pupils look around their home, school, and community, and seek to discover what should be done by way of improvement. Impress upon them that through their initiative, imagination, and creative ability God may desire to lead the groups to which they belong. Intelligent men and women have been responsible for the great forward movements of history, and looking back upon them we can see God's hand in it all. God leads through individuals.

Since God does lead, is it not the part of wisdom to put ourselves at his disposal and to keep our minds committed to him? As the young people in your class face life with its puzzling situations and disturbing problems, ask them to be wise enough to commit themselves wholeheartedly to the guidance of One who is far wiser than all their combined wisdom can possibly be. They will need guidance in selecting the best schools to attend, in choosing their life's work, in finding a partner for life, and in dealing with other significant decisions that confront everyone.

Propose to the pupils that a period of morning devotions be observed by each of them in his own way, and that each one be instrumental if possible in creating a family altar in his own home or among his own family. Refer to *The Secret Place* as an excellent guide in this undertaking. Such a period of devotions will give a sense of direction to the day that follows. It will enable one no longer to feel that he is like a derelict ship, adrift at sea, but like a wise mariner, watching his compass in order that he may have a safe and pleasant journey home.

Provide at the close of the class period for a time of decision when each pupil can commit his life to the great Spiritual Guide.

LESSON 7—AUGUST 15

God Provides for His People

Exodus, Chapters 16—17

Exodus 16: 11-18; 17: 3-6

16: 11 And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

16 This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

17: 3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

KEY VERSE: *Give us this day our daily bread.—Matt. 6: 11*

TO BE READ EACH DAY

Aug. 9. M. God Feeds His People. Exodus 16: 11-18
Aug. 10. T. God Provides Water. Exodus 17: 1-6
Aug. 11. W. God's Wondrous Works. Psalm 78: 12-25
Aug. 12. T. Remember God's Bounty. Deuteronomy 8: 11-20
Aug. 13. F. Security of the Righteous. Psalm 37: 16-25
Aug. 14. S. Feeding the Multitude. Mark 6: 35-44
Aug. 15. S. Jesus the Bread of Life. John 6: 32-40

SCRIPTURE SAYS

By W. W. Adams

The entire story of the Exodus is a record of some of the ways in which God provided for his people. In the lesson last week, we saw God providing a sure and safe way over which the Israelites could journey toward Canaan. He manifested himself to them in meeting their needs, whatever those needs might be. The pillar of cloud, the pillar of fire, and the safe crossing of the Red Sea are not basically different from what we have in today's lesson.

Our printed text gives only one or two samples from among the many illustrations of God's provision for the Israelites. The student should begin reading at Exodus 15: 22, the conclusion of last Sunday's lesson, and note the many occasions of God's special providence—at Marah, Elim, the Wilderness of Sin, and all the way along the Israelites' journey. He miraculously furnished the hungry and thirsty multitude with food and water, even when they grumbled against him. Note what God had in mind in making these provisions. "That I may prove them, whether they will walk in my way, or no" (Ex. 16: 4). God will run ahead of the people, granting mercy where it is not deserved, in the hope that the people in turn will obey his will.

Now we come to our printed text, and our lesson centers around two additional instances where God looked down upon his wandering children and made provision for their need.

God Provides Food (Ex. 16:11-18)

This Scripture contains the records of the outstanding instance of God's provision of food for his people.

Keep in mind certain important steps leading up to this great moment. The murmurings of the people, though directed to Moses and Aaron, were in reality against God. Moses told them so: "Your murmurings are not against us, but against the Lord" (vs. 8). But God heard these murmurings and responded by taking steps to supply food to the people. But this does not mean that the murmurings were necessary to move God to action. We may be sure that God would have provided for the needs of his people apart from murmurings. But the occasion and the means might have been different. Indeed, the relationship between God and his people would have been richer and far more satisfying, if the people had trusted and obeyed God, instead of complaining. Moses commanded Aaron to invite the congregation to "come near before the Lord." The people responded by looking toward the wilderness. God, in turn, made his glory visible in the cloud. The people stood gazing at this glory.

1. *Food Promised (Ex. 16: 11-12).* Through Moses God spoke to the people announcing three definite promises. First, "At even ye shall eat flesh." Second, "In the morning ye shall be filled with bread." Third, "Ye shall know that I am the Lord your God." This would be knowledge based on experience. The people would see God's power manifested in the miraculous provision of food. This principle operates throughout the Scriptures. God's self-revelation is set deeply within his deeds of mercy and loving care for his people.

2. *Food Given (Ex. 16: 13-18).* God had promised flesh in the evening and food in the morning. And that is what came to pass. At even, "quails came up, and covered the camp." That is all that is said of the quail at this point. Great droves of them came. There were plenty of them and they made excellent food.

Upon these journeys events occurred regarding the exact nature of which there is no agreement among interpreters. Some explain all these events on the natural plane. The pillars of cloud and fire were nothing more than what travelers across deserts and the wilderness used regularly: braziers of burning wood, lifted high on poles. At night these fires could be seen long distances,

so that members of the company, far to the rear, would not lose the way. Then during the day, the smoke cloud above the fire could be seen. The crossing of the Red Sea was made possible by the blowing of a strong wind that pushed the waters back, thus laying bare the bed of the sea for safe crossing. And now the quail and the manna. We are told that quail migrated to the south in great numbers, and then returned northward in springtime. That natives often stretched nets long distances and caught great numbers of quail. These quail, flying inland from over the sea, often dropped exhausted on the ground and could be caught or killed easily. It is said that at certain times of the year a glutinous substance falls, like dew, from the air, upon stone and shrubs, and can be gathered and eaten like honey; also that certain kinds of shrubs and trees exude a substance that resembles what is described here as manna.

On these matters, this may be said. The records present these provisions as given miraculously. One's interpretation of them otherwise is subjectively determined, growing out of disbelief in miracles. It is possible, however, for devout persons to see God's hand in providing these things, though he used natural means. But in any case God did care for his people.

Then came the manna. In the morning what appeared to be dew covered all exposed areas. Soon the dew evaporated. To the amazement of the people, the "face of the wilderness" was covered with a small, round, hard substance. The people began to question each other regarding this substance.

Moses replied: "This is the bread which the Lord hath given you to eat." He had promised it. Now the promise is fulfilled. Looking on ahead, we remind ourselves that God continued to provide the manna all through the wilderness wanderings, until the Israelites were entering the promised land, forty years later.

We should observe this also. God did not provide for his people in a manner that left them with no responsibilities. All along the way God required of his people trust, obedience, action, and co-operation. At the Red Sea, they had to trust God and obey his command to "go forward." Even the bitter waters of Marah were made sweet only as Moses, obeying God's instructions, cast a certain tree into the waters.

So it was now with the manna. God gave the manna, but he did not feed Israel without their co-operation. Rather definite instructions were issued to the people regarding the manna. Every man had to gather for his family, the people of his tent. Moreover, the amount was specified: "an omer for every man"—about three pints. Nor could they gather more than enough for one day at a time; except in preparation for the sabbath. No, they must trust God each day and do their work each day. To disobey these instructions would only bring frustration and trouble.

One recalls that this principle was manifested in the life of Jesus. "Arise and walk." "Go show yourselves unto the priests." "Go wash in the pool." In each case, Jesus asked for some action that called for faith and obedience. Is this not true in all our ways? God does not provide us with full-grown bodies, informed intellects, disciplined wills, pure hearts, developed personalities, Godlike characters. Beyond God's provisions for his people lie the areas in life in which they must bring into play all their powers.

God Provides Drink (Ex. 17:3-6)

We need not tarry long with this passage. For there is here nothing essentially new or different from what we have already discovered.

At this point we should read Exodus 16: 19—17: 2. Observe the following important facts:

1. God's requirements regarding the sabbath, and the people's obedience.

2. The making of plans whereby the giving of the manna would not be forgotten by succeeding generations.

3. Following the Lord's commands, Israel moved from the Wilderness of Sin and "pitched in Rephidim."

4. Finding no water there, the people again chided with Moses: "Give us water that we may drink."

5. Moses once again properly interpreted the actions of the people. "Why chide ye with me? wherefore do ye tempt the Lord?"

The murmurings grew more insistent. Moses tried to direct their minds to the Lord, but the people held Moses responsible for their plight. "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?"

Moses, fearing that he would be stoned, cried to God. Moses always turned to God when in trouble. God had a plan. He would manifest himself at a certain rock in Horeb, not in the presence of all the people, but in the sight of certain Jewish elders chosen by Moses. Moses was to take his rod in his hand. With the waving of that rod, Egypt had been made thirsty; the Red Sea had been divided. Now, with the waving of that rod, the thirsty people of Israel would be given water to drink.

God provided drink for his people. Proofs were multiplying that it pays to trust and obey God. Were the people learning rapidly? How well have we learned these lessons today?

ADULT TEACHER

By Howard K. Williams

■

Read Exodus 15: 23—17: 16. Follow the course of the newly formed Hebrew nation as the people moved toward Sinai. It was a cumbersome journey. Imagine a large body of people—men, women, and children—on a necessarily slow journey in a desert land! Such a journey is difficult for a modern, well-organized, well-equipped army. What must it have been for them, with no provisions, no commissary department, no ambulance corps, no Red Cross, and no soldiers to protect them against sudden attacks that might be made on them by their numerous enemies!

The Israelites came, thirsty, to the waters of Marah and found them brackish and unfit to drink. They journeyed southward and came upon the charming oasis of Elim with its abundant springs and luxuriant trees. Then they advanced into the Wilderness of Sin, where manna was given, and then to the waters of Rephidim, where through the prayers of Moses and Aaron and Hur they successfully battled Amalek, and built an altar called Jehovah-nissi ("the Lord my banner"). Here is a chance to make Israel's history live and to bring up-to-the-minute lessons for today.

The Journey

The children of Israel must have thought that they had a monopoly on trouble as they journeyed through the wilderness—hot by day, cold at night, insufficient food, for several days not a drop of water, babies crying and sick, weary mothers, bedraggled men. Coming upon water, they eagerly started to drink, only to find it bitter. So disappointment was added to their troubles. Little wonder they murmured.

Even the oasis of Elim must have furnished very insufficient haven for so many people, and again they murmured. Egypt, with all its trials, looked good to them now. At Rephidim, with no water, they again complained, and Moses cried out in despair, "What shall I do unto this people?"

Life is like that. We all have trouble. Trouble seems especially to sit on the doorstep of many who are active in Christian work. Jesus was tempted immediately after his baptism. So are most of us. Today the world is full of trouble. Some troubles come from what the insurance companies call "acts of God," and we know that many are caused by *acts of men*—death, disease, sorrow, loneliness, disappointment, disillusionment, war. "Man is born unto trouble, as the sparks fly upward," seems as true today as in the days of Job.

God the Cure for Bitterness

"Call me not Naomi," said Naomi on her return from Moab with Ruth, "call me Mara: for the Almighty hath dealt very bitterly with me." "Naomi" means "pleasantness." Poor Naomi, her pleasantness had turned to bitterness! She had gone out with her husband and two sons, but had come back with Ruth, the widow of one son. Yet God gave her comfort in the marriage of her faithful daughter-in-law.

Mordecai was a good soul, and yet in the journey of life he "cried with a loud and a bitter cry", for it seemed that he and his people were doomed. But God turned that bitterness, and there came a day when the king gave his ring of authority to Mordecai.

Paul often must have felt the bitterness of life, and yet God made him cheerful on the stormy sea and gave him a song in the night in a prison cell. The bitterness of his captivity in Rome was made the doorway of high moments in the presence of Christ. There is bitterness in life's journey but there is always God.

But God requires *us* to do something in his sweetening of life's bitter waters. The Lord showed Moses a tree, and when Moses "cast it into the waters, the waters were made sweet." Whatever the process was, the fact is clear that God expects and requires man's co-operation with him in changing the bitterness of life to sweetness. Have you sorrow? Take it to God, and do what he says. Have you disappointment? Do not brood over it. Take it to God, and do what he tells you to do.

God the Provider

The God who provided the manna and the water provides also for us. If God did not send the sunshine and the rain that cause seeds to germinate and vegetables and fruits to grow, how would we get food? Year after year springtime shows itself in buds and grass and trees. Farmers plant their crops. God's sunshine and rain, with man's co-operation in cultivating the soil, produce food for man to eat. God is raining bread from heaven all the while. God gave the manna, but man had to gather it. God gives the harvests, but man must till the soil and sow the seed and harvest the grain.

Reaping, of course, must be according to God's law. (See Ex. 16: 16-18.) One must know the laws of the harvest, and must obey them. Great harvests do not produce themselves. So it is in all of life. If man would live he must work in harmony with God.

In spiritual life there is the necessity of obeying spiritual laws if one is to receive the harvests of the soul. One must die with Christ, if one would live with him.

It might be well for us to note that God discouraged the Israelites from gathering the manna on the sabbath day. On the day before they were to gather a double portion. There were some, however, who did not follow this instruction. They found that overstocking on five weekdays was useless, but that *not* gathering a double portion on the sixth day left them without food on the sabbath. This thing went on for forty years, so that the Israelites might learn their lesson. But they did not learn it, and we have not learned it. Witness how we force people to work on Sunday, and how we work for double wages, thinking that we can disregard God's sabbath requirements. "How long refuse ye to keep my commandments and my laws?" Yes, how long? "Remember the sabbath day to keep it holy." Woe to the man who disobeys and thinks he can get away with it.

God the Only Hope of Victory

Israel was confronted by the Amalekites. While Joshua, Moses' general, led the soldiers out against them, the tide of battle went according to the prayer of Moses, assisted by Aaron and Hur, and when Moses became weak, the battle went against Israel.

Our only hope is in God. Men's battles are useless to bring about peace and lasting victory. Nations and leaders need to know that today.

Finally

The story of God's dealings with the Israelites is a parable of spiritual things, as the history of a nation is very much like the story of an individual.

God takes care of our bodies, but in a deeper, more lasting sense he provides for our souls. In our spiritual journey we come to bitter waters; the things we expected to be sweet, taste bitter. We enter sincerely and heartily into some spiritual enterprise and find unjust criticism and disappointment. Only God can make these experiences sweet. John Bunyan marveled at the sweetness of his prison sentence for Jesus' sake and Paul said that his imprisonment had turned out to be a blessing, because he could preach Jesus to the Roman guards. So God gives us once in a while a mountaintop experience where we see Jesus in all his beauty.

As God gives bread for the body, he gives the bread of the spirit and "spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. 10: 4).

When the battle gets hard, and it seems as though the enemy will prevail, the mountain of prayer becomes the rock of strength.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

The account of the manna in the wilderness is a revealing story. It can serve to illustrate a great many things about life. For one thing, it tells us something about man. It reveals his greedy nature (some gathered more manna than they could use). Again, it tells us something about God. It is one more illustration that "his compassions fail not. They are new every morning" (Lam. 3: 22). Still again, it tells us something about religion itself; for like manna, religion cannot be stored up and kept. They who have it must make daily use of it if they want to keep their experience of God fresh and sustaining. It further serves to concentrate our attention at the point of man's material needs. Man cannot live by bread alone, but he must have bread.

This last-named fact has led many to prey upon man's necessity in order to seek inordinate wealth for themselves. G. A. Studdert-Kennedy says that most of the struggles of men resolve themselves into a struggle for bread. It is not inappropriate, therefore, to think that God is interested in our material welfare. When unexpected sustenance came in the desert to the children of Israel, they rightfully interpreted it as an evidence of God's watchcare over them. What attitude may we expect God to take toward our own material needs? Is he interested in our having food for the body as well as food for the soul?

Developing the Idea

In the Sermon on the Mount, Jesus said at least two things about our material needs. He taught his disciples to pray, "Give us this day our daily bread." Then he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Taking those two verses together, they declare: (1) God is not indifferent toward our material needs. (2) The material things of life, however, must not come first. (3) When men practice brotherhood and the righteousness of God first, there will be food enough for all.

L. P. Jacks has said, "A civilization saves its soul by the way it wins its daily bread." And John Bennett writes, "The prayer 'Give us this day our daily bread,' means 'Give us this day the brains and conscience so to organize our economic life that the bread which Thou hast already given us may not rot, but may be distributed to meet the needs of

all people.'" Said Jesus, "It is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18: 14). Surely, it is no violation of the text to add, "with hunger." But until man learns to share, some people are bound to go hungry. We must seek first a just and friendly world; then blockades and monopolies and the senseless destruction of wars will no longer keep people from getting enough to eat.

No, God is not indifferent toward our material needs. After all, he made the wheat and the corn. It is his hand that grows the fruit and the grain. But God does not do it all. God will make things grow, but we have to sow the seed and cultivate the soil.

Roy Burkhart tells of a dream in which he saw a man planting a garden. Stopping, he said to the man, "Isn't it interesting that God who set the stars in their courses, and who perfected the infinite process of all growth and creation, cannot even make a garden?" And he says that in his dream, he saw the man straighten up and look at him, and then reply, "But he made me so I can make a garden." "We are labourers together with God)" (1 Cor. 3: 9). And nowhere do we need to work with him more than in trying to bring to the world freedom from want.

There is a verse in Proverbs (30: 8-9) which says, "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." That writer had learned what was revealed to the Israelites in the desert. It is not good for man to have too little, for then he will be too concerned about the needs of the body. It is hard to keep one's thoughts on spiritual things when one is starving. On the other hand, it is a real spiritual hazard to have too much, especially when others lack.

God is interested in his children everywhere. He is interested in their *whole* welfare. If they are hungry, he wants them fed. If they are thirsty, he wants them to have water. If they are in prison, he wants them visited. If they are naked, he wants them clothed. But above all, he wants them to be brothers, working for a world of justice.

Discussing the Problem

1. What conditions are keeping many people today from enjoying freedom from want?

2. Do we have a responsibility to feed the starving people of the world?

3. What is our denomination doing to help to feed the hungry people of the world? What can your church do to help?

INTERMEDIATE-SENIOR TEACHER

By Edward Hughes Pruden

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Plan for Class Session

For the Scripture lesson read the story of the Samaritan woman as recorded in the fourth chapter of John. This passage will serve to emphasize the fact that Christ provides his disciples with the water of life just as God furnished refreshing water to the Hebrews in the wilderness. The water which Christ gives is not for ourselves only, but becomes in us a spring of water for all who are spiritually thirsty. This story can be used to emphasize the great responsibility of the Christian to minister to the deepest needs of others. In the Old Testament the thirsty Israelites were merely the recipients of God's good providence, while in the New Testament the disciples who have received the living water are under obligation to make it available to all who do not have it.

Living, as a great many of us do, in urban centers, and receiving our food from the market and our water from the pipes within our own homes, we may lose sight of the fact that we are definitely dependent upon God for all these things. Therefore, in teaching this lesson, take pains to show how the bread depends upon the wheat, and the wheat upon the soil, and the soil upon the rain and the sunshine, and the rain and the sunshine upon God. Though our physical requirements come to us in a roundabout way, they are nevertheless the direct gifts of God.

Ask the pupils to answer the question, "What can the sabbath do for man?" Write their answers upon the blackboard. In all probability they are thinking of the day of rest as a sort of penalty imposed, or a burden to be borne. Perhaps it has not occurred to them that the sabbath is one of our greatest blessings, and that when properly understood and wisely used it can contribute much to man's health and happiness. It should be pointed out that even a machine will last longer if allowed to rest from its regular functions occasionally. God who made us knows our needs far better than we know them.

While considering the plight of the Israelites as they faced severe hunger in the wilderness, remind the class that thousands face hunger today in various parts of the world. It will help the pupils to identify themselves with the needs of the world if they are given an opportunity to offer prayers in behalf of these unfortunate ones.

Invite the pastor to tell the class what is being accomplished by our Northern Baptist World Emergency Fund. For two years now we have raised a sizable fund to help meet the needs of a suffering world. It will mean much to the class to know that it has a part in this Christian enterprise. The class may want to make an offering for a current need, either in the community or in our denominational program of relief. Perhaps you will wish to have your class name a committee which will be responsible for collecting this offering.

Truth in Action

During these days of great suffering in many parts of the world, it would be a fine thing if the class could "adopt" some child in a foreign country, or sponsor a small project on one of our mission fields where a vital ministry to needy people is being carried out. This project would serve to take the matter out of the realm of the theoretical and bring it home to each pupil in a practical and specific way.

Since the Hebrews so thoughtlessly misunderstood God in the midst of their physical needs — pretending to believe that they had been brought out into the wilderness to die, it would be helpful if the class could tackle one definite problem facing us today and see whether or not they can find a satisfactory answer in the light of the fuller knowledge of God that we have in Christ. For example, some men blame God for the war. In the light of our knowledge of God and of man, what would be our reaction to such a view of war?

If we honestly believe that the sabbath is an institution that we could ill afford to lose, let us seek to discover ways of defending and protecting it. Place the local situation with regard to the sabbath before your class, and ask for suggestions as to how it might be dealt with in a Christian spirit.

In view of the service which Aaron and Hur rendered the cause of Israel by upholding the hands of Moses, ask the class to propose ways and means of upholding the hands of those in your church and community who are doing most for the public good. Make it plain that such service will probably bring little if any recognition from the public, but that it will furnish an unlimited amount of inner satisfaction.

Since Joshua was the man of the hour in Israel's emergency, ask the pupils to consider whether or not they are preparing themselves for specific service to their fellow men. Remind them that the preparation for great service must be made far in advance of the need for that service. As a boy, Lincoln labored far into the night preparing himself for a great job which was then nowhere in sight. Later the job came and he was ready.

LESSON 8—AUGUST 22

God Gives Laws for His People

Exodus, Chapters 19—24; Deuteronomy 11: 18-21; Galatians 3: 23-28; 5: 13-14

Exodus 23: 1-9

1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:

3 Neither shalt thou countenance a poor man in his cause.

4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

Galatians 3: 23-28; 5: 13-14

3: 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

5: 13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

KEY VERSE: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself—Luke 10: 27*

TO BE READ EACH DAY

Aug. 16. M. Duties to God. Exodus 20: 1-11
Aug. 17. T. Duties to Man. Exodus 20: 12-20
Aug. 18. W. The Great Commandment. Matthew 22: 35-40
Aug. 19. T. Loving God's Law. Psalm 119: 97-104
Aug. 20. F. God's Law Is Perfect. Psalm 19: 7-14
Aug. 21. S. God's Law Fulfilled. Galatians 3: 23-28; 5: 13-14
Aug. 22. S. Laws for Living Together. Exodus 23: 1-9

SCRIPTURE SAYS

By W. W. Adams

■

We note that between last Sunday's lesson and today's lesson lies that lengthy and exceedingly important body of Scripture that describes Israel's arrival at Sinai and the giving of the Ten Commandments. Now there is a good reason for this seeming omission. During the remaining Sundays of this quarter, we shall continue to trace Israel's journeys through the wilderness, considering only the high points of their experience, until they are within sight, so to speak, of Canaan. Then in the fourth quarter of this year, October to December, we shall return to devote three full months to the study of the Ten Commandments in the light of the teachings of Jesus.

It is only necessary now to glance quickly over the section beginning with Exodus 17 and note the events that connect today's lesson with the events studied last Sunday — the victory over Amalek, the coming of Jethro, the arrival at Sinai, and the giving of the law to the Israelites.

We should remind ourselves that God is not here doing something entirely new in his relationship to Israel. He has been making provision for Israel's needs. He now extends that program to include Israel's need of a constitution. He is molding Israel into a nation. A nation must be unified around a constitution that sets up a common goal and common means for achieving that goal. It is in this light that we should study any and all parts of Israel's laws.

In today's lesson we look at three basic facts involved in God's giving his law to his people. These facts are based on three brief passages, one in Exodus and two in Galatians.

The Application of Law (Ex. 23:1-9)

We have here only some pertinent samples of the application of law to life. In the larger context, Exodus 20—23, may be found dozens of others. In Exodus 23: 1-9 we have a collection of miscellaneous laws, some dozen in all being here recorded. There is no central idea around which all these laws gather. The most frequent idea found here has to do with effort to secure justice when causes are brought to court. It is best to present these laws in outline form, in the order found in the text.

1. Do not originate a false report. Recall the ninth commandment: "Thou shalt not bear false witness against thy neighbour." So it is here and in the following sentence. Do not deliberately start a false report concerning anyone. No ugly whispers, no conjectures, no assumptions. Be sure of your facts. And we know from the New Testament that even if we have facts of a damaging nature concerning another, we are to go to him about them—not start a report.

2. Do not help others spread false reports. This is the other side of what was said above. Suppose others are guilty of doing so. We are to stay clear of all such matters: "put not thy hand with the wicked to be an unrighteous witness."

3. Do not let the crowd influence you into doing evil. "Thou shalt not follow a multitude to do evil." Jesus said (Matt. 7: 13 ff.) that the majority are headed in the wrong way and that it is difficult to go against the crowd. How many persons wake up to this fact too late!

4. In particular, do not let the majority influence you away from the side of justice. Do not "decline after many to wrest judgment." Here the majority are about to render a decision that is against justice. You take your stand on the side of justice, even though you stand alone.

5. Do not respect the person of any man—not even the poor. "Neither shalt thou countenance a poor man in his cause." (Cf. Lev. 19: 15.) "Let the beam hang straight." Be a cold, rigid, impartial judge in every case. Stand only with truth and justice.

6. Love your enemy. Return a stray ass or ox, even if it belongs to your enemy. In other words, in seeking to promote the right and to establish justice among the people, do not limit your efforts to your friends. If you can prevent your enemy from sustaining a loss, do so.

7. Again, love your enemy. This is simply the same idea in a different setting. Suppose you find the ass of your enemy lying helpless under his burden, release the animal so he can live and be returned to his owner.

8. Do not wrong the poor. "Thou shalt not wrest the judgment of thy poor in his cause." To wrong the poor, equally with favoring the poor (vs. 3), is forbidden. Promote justice.

9. Have no share in a false matter. "Keep thee far from a false matter." Matters, cases that come dressed up so as to deceive you, mislead you. Go to the heart of such cases. Tear off the sham and expose the true situation.

10. Have no part in bringing death to the innocent. By originating or furthering false accusations, by being a false witness, you may contribute to the death of innocent people. God will not "justify the wicked," but will expose, judge, and punish the wicked. Thus, for the sake of both the innocent person and yourself, promote justice and righteousness in all matters.

11. Never accept a bribe. Let no gift of money or other personal favor influence your testimony or your decision in any case. And why not? The gift blindeth the wise, and perverteth the words of the righteous." Did Israel heed this word? Let the reader turn now and read carefully the following references: Proverbs 17: 23; Psalm 26: 10; 1 Samuel 8: 3; Isaiah 1: 23; Micah 3: 9-11. Then ponder our courts today!

12. Do not oppress a stranger; *i.e.*, a person of another race, settled among you. And also, of course, anyone sojourning temporarily in your land. Do not oppress them. And why not? Because it is not long since you were in their situation. You were strangers in a foreign land, in Egypt. You ought to know "the heart," the thoughts and the feelings, of strangers. Be to them what you would wish to have men be to you (cf. Matt. 7: 12; Rom. 12: 19-21).

Before we leave this section, ponder this fact. Jesus fulfilled the law. He endorsed all the good in it and enlarged it to perfection. He lifted the standard high enough to stagger our imaginations (Matt. 5: 48). These laws and more fall to us to be obeyed. And I think I know plenty of Christians (in name, at least) who, I fear, have never read Moses, much less Christ. God's grace is not meant to be an excuse for ignoring what is just and right.

The Purpose of Law (Gal. 3:23-28)

At the time of the giving of the law, only God knew its ultimate purpose. We are fortunate in being able to join with Paul in looking back to the law and in seeing it in the light of its fulfillment in Christ.

Paul had asked earlier (Gal. 3: 19), "Wherefore then serveth the law?" He here is answering that question. Before faith (Christ, Christianity) came, we were, so to speak, in jail; and were destined to remain so until faith (Christ) should come. Seeking by works to do the law brought us under such a load of transgressions that we were hopeless until, through faith (not works), we could break jail and find God and freedom. What, then, was the purpose of law? Not our "tutor"; that is the wrong idea. The word means a "child-leader." It has reference to a custom of Paul's day. Wealthy Romans would use a slave, usually a cultured Greek, to guide the children from home to school, and so to the teacher. The law was a child-leader, leading us to our real teacher and Saviour, Christ. We were thus led to Christ in order that we might be justified by faith. Works could not justify us. Trying to keep the law revealed to us that only by faith in Christ could we be saved. That was the law's purpose.

What are the results? First, we are no longer under law. We now look to Christ to teach us and redeem us. Faith in Christ makes all of us sons of God. Your baptism means just that: you have put on Christ. Christ is your armor, your covering, your life. Second, this fact reduces all men to a common level. Since only faith counts, it does not matter whether a person is Jew or Greek, bond or free, male or female. There are no racial, national, economic, or sexual distinctions. Faith in Christ is open to all men and is required of all men.

The Fulfillment of the Law (Gal. 5:13-15)

Christ himself fulfilled the law. That set us free. Our only question now is, how shall we use our freedom? We may use our freedom in either of two ways. We may satisfy the desires of our flesh, or, motivated by love, we may become slaves in serving other people. Moreover, if we follow love's way by serving others, we thus fulfill the law. That is to say: if I love others as I should, that love will lead me to keep the law, to practice its commandments. It will enable me to do what I could not do before Christ came to help me. The opposite course is suicidal. Seeking to have my own way in everything, disregarding others, eventually will cost me my life. In this way the purpose of the law is finally and practically realized in us.

ADULT TEACHER

By Howard K. Williams

■

The Scripture references are somewhat lengthy and, of course, cannot be adequately explained in one lesson period. Read the five chapters of Exodus and the other references, and form an outline which appears practical and logical for your teaching purposes.

The Israelites had traveled southward until they came to Sinai, a rugged mountain, standing like a sentinel, aloof above the wilderness. Here the Ten Commandments were given, and other directions expanding their meaning in personal and social affairs. A lesson outline, based on the idea of God's law, may guide you in your teaching.

The Giver of the Law

We are told that "Moses went up unto God" and that God said, "I am the Lord thy God."

Laws may be divided into two classes: natural laws and statutory laws; laws instituted of God and laws enacted by men. God's laws, written in nature, are changeless and eternal. Man's laws, made according to fallible human opinion, may change at any time. For example, the law of gravitation does not change. Tax laws, however, which are men's decision as to ways of raising money, may be changed whenever men so desire.

God made man and gave him certain laws of life. The law of a machine is the way the machine acts best. When you buy an automobile you are given an instruction book. If you want the car to give the best service you must obey the instructions; you must keep it oiled and fed with gas; you must work its gears properly and regulate its speed.

So in the Bible God gives us instructions as to how man works best. It is suicidal to disobey these instructions, just as it is death to an automobile for the driver not to obey the instructions of the manufacturer. And when we think of God as law-giver, we must not think of him as arbitrarily laying down unreasonable demands to be obeyed because he wants to make it hard for us. We must think of him as telling us how best to live so that we may have the best results.

The Giving of the Law

The time of the giving of the law to Israel was strategic. God was shaping a people to reveal his will. Israel was in its infancy as a nation. Its ideas and ideals were in plastic form. Just as a modeler in clay works while the clay is soft, so God gave the law while Israel was ready to express his will.

Here is a suggestion for parents relative to children and youth. A man once said to me, "I am not going to send my children to Sunday school and church to be prejudiced regarding religion. I shall wait until they get older, so that they can decide impartially for themselves." I said, "Why don't you do that with their arithmetic and spelling and grammar?"

Happy the youth who has Christian training to fall back on in the day of need! What are you doing to aid young people to lay up the treasures of God's laws in their souls?

The Content of God's Laws

The outstanding statement of God's law is in the Ten Commandments. These laws have been the basis for the laws of most countries ever since, and volumes have been written to explain them. A careful reading of these laws reveals their twofold relation:

1. *Man's relation to God*
   (1) The oneness of God and man's recognition of his supremacy.
   (2) Nothing made by man shall be substituted for the one God.
   (3) Reverence for this one God.
   (4) One day in seven to be set apart solely for God.

2. *Man's relation to man*
   (1) Sanctity for the family group in reverence for father and mother.
   (2) Sanctity of physical life.
   (3) Sanctity of moral life.
   (4) Sanctity of property.
   (5) Sanctity of reputation.
   (6) The unselfish attitude toward the possessions and the success of others.

Any one of these would form material for a whole lesson. Emphasize any that you feel are especially needed by your group.

Amplification of the commandments is to be found in Exodus, Leviticus, and Deuteronomy. For example, Exodus 23: 1-2 is but an application of the command against bearing false witness.

Jesus' Relation to God's Laws

If you will turn to Matthew 5: 17 and the verses following, you will see clearly stated that Jesus did not abrogate the Mosaic laws. He came not to destroy the law, but to fulfill it. He made it clear that in himself man cannot hope to keep God's laws. None but Christ's power can give strength to obey in the complete sense of the term. We have all sinned, even if like the youth who came to Jesus we could say, "All these have I kept from my youth up." No one has, in inner spirit, kept all of God's laws. "We have all come short."

Faith and God's Law

Recognizing man's inadequacy to keep the law, Paul turns to faith. He tells us that the law of Moses was like a tutor. Now, a tutor in Paul's day was a slave who conducted the child to school and home again. He was a sort of caretaker. So Paul says the law was given to lead us up to where Christ is to teach us. We are "in ward"; that is, in the custody of, almost imprisoned by, the law; but faith makes us free in Christ. Paul hastens to tell us that this freedom is not freedom to disobey the law, nor freedom from penalty if we disobey the law, but freedom because we have more than obeyed the law. In this connection read thoughtfully all that Paul says in Galatians 2: 23-28.

The illustration of Jesus about the second mile is a good illustration of Paul's point here. It was the law of Rome that a Roman messenger could compel anyone to go a mile with him. If anyone refused, he was punished. But if a man went, not only one mile, but two, in his effort to be loyal, then he became free from the law of one mile, because he had done more than the law required.

Adequate Fulfilling of God's Law

The laws concerning weights and measures require just scales and just manipulation of the scales. I once knew a butcher who, when he weighed dried beef, would squint at the scales and even tear a thin piece of the beef apart to make sure that he gave enough to keep within the law, but nothing more.

No one with such a spirit can keep Christ's interpretation of God's law. *Love* is the fulfilling of the law. Now, love requires more than mere law. A mother could never join a union requiring an eight-hour day in taking care of her children, because she is governed by the law of love. As the perfidious Iago said of Desdemona, "She counts it a vice in her virtue not to do more than is required." This is true also of love. It must do *more* than is required. So love becomes the fulfilling of the law in the highest sense.

To attempt to do enough just to get into heaven, or to obey God's law on the thin edge so as barely to escape hell, is to fall short of genuine obedience. The one who loves God with his heart and soul and mind is sure not to be thinking of merely obeying laws, but rather of pleasing his loving heavenly Father. He will not think how little of the sabbath he must keep in order to be in God's good graces, but how he can fill the sabbath full of good things for him.

So with all the commandments. Work this out with each of the commandments, and show in what sense love is the fulfilling of the law.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

When the children of Israel moved from Egypt out into the desert, they recognized not only their need of faith in order to live in right relationship with God, but also their need of law in order to live in right relationships with one another. They needed law as a guide for their own conduct. They needed law and its enforcement to restrain offenders against justice. Moreover, they understood that law is rooted in the very nature of God's universe; that God himself is the author of the great moral and ethical precepts by which life is governed.

It has been pointed out that the Ten Commandments bear certain similarities to an earlier code of laws known as the code of Hammurabi. Why should that disturb us? After all, the same God was working, and the same laws were operative in ancient Babylon as prevailed in the time of Moses. And if Moses knew of this earlier code, as well he may have known of it, considering his training in Pharaoh's court, that only serves to show how wonderfully God works. He builds on what we already know in order to give us further revelation. And that God himself gave the Ten Commandments—one for each finger of the hands, as they were codified by Moses—is clearly indicated by the fact that from that day to this man has not been able either to change them or to improve upon them.

But why do we need laws, anyway? What is their purpose? Let us consider that point.

Developing the Idea

Suppose one of us were to get tired of the hustle and bustle of modern life, and were to run away to Little America to take up a solitary existence in the hut left behind by Admiral Byrd and his expedition when they returned from that ice-bound region. There one could exercise the maximum of human freedom with a minimum of restraint of law. Even there, however, there would be certain basic laws that one would have to obey or else pay the consequences. He could not, for example, disobey the laws of health with impunity. But he would be free to shoot a rifle in any direction and at any time he pleased without asking anyone's permission, for the obvious reason that there would be no other person to ask. But suppose some other person, also tired of life, decided to run away to Little America. Immediately, the freedom of the first

person would be limited. He could still shoot in three directions, but if he shot in the fourth he might hit his new neighbor's hut, and if either wanted to do much shooting, the two would have to get together and work out rules, such as, "Don't shoot in a snowstorm without first making sure that your neighbor isn't in the way." In other words, each would voluntarily limit his own freedom and abide by certain rules for the sake of the welfare of both.

So long as the western part of the United States consisted mostly of "wide open spaces," and families moved on if they were within gunshot of their neighbor, the pioneers could get along with very few laws, or regulations, and these of the most simple sort—laws that were simply accepted without being written. But as more and more people from the North and the South began to pour into the Mississippi basin, the more important laws became, and Henry Clay's famous "Compromises" were attempts to give laws that would satisfy all the people.

Moreover, obedience to law works out to our own advantage. Of course, not all man-made laws are wise, and the advantage of a democracy is that we can vote to change them. But take traffic laws, for example. The law says the motorist must stop for a red light. That means that he is held up momentarily. But if there were no such lights and rules, the resulting traffic snarls would detain him a great deal longer, to say nothing of increasing the chances for accidents. So God asks us to obey his laws, not just to make us obey something, but because he knows it will be to our own advantage to do so.

It is better to obey the laws of the land through love of country than through "fear of the law." So it is better to obey the laws of God through love for him, than because we fear his punishment. Jesus said he came not to destroy the law. He came to give us the right incentive for obeying the commandments. He makes people *want* to do right. An adolescent boy often is irked by parental commands to shine his shoes. But then he meets a particular girl whom he wants to impress, and shining his shoes becomes a pleasure. So Paul points out, love for Christ does not excuse us from obeying moral and ethical laws. On the contrary, it makes us *want* to obey them —for Jesus' sake.

Discussing the Problem

1. How do we discover God's laws of life?

2. How does an idea become a law in our country? Does a Christian have a responsibility to know how laws are made, and to vote for worth-while legislation?

INTERMEDIATE-SENIOR TEACHER

By Edward Hughes Pruden

■

Plan for Class Session

Ask the pupils to name the Ten Commandments, and, as they are mentioned, write them in their proper order upon the blackboard. Then explain them one by one and relate them to present-day needs. Indicate the two natural divisions, and show how the summary which Jesus gave of "the law and the prophets" covers all the commandments, even the smaller and more insignificant ones that were given to Moses later.

Ask the pastor or some other church leader to speak to the class briefly on "The Inner Law of the Christian," giving special attention to the fact that the disciple of Christ is governed, not by outward force, but by inner persuasion.

The hymns selected for today should bring out the thought of obedience to the will of God and of penitence for all past transgressions. You might use "Yield Not to Temptation," "More Love to Thee, O Christ," and "O Jesus, I Have Promised."

Direct attention to the excellent map on the frontispiece of *Intermediate and Senior Class*, and use it to trace the journey of the Hebrews from Egypt to Mount Sinai. The presence of the desert and the vast expanse of uninhabited territory will serve to emphasize the problems of food and water which the Israelites faced from time to time. If a wall map is available, large-headed pins or colored thumbtacks might be used to indicate each Sunday the amount of the journey already covered.

Ask the class to enter into a season of prayer for a law-abiding community, nation, and world, knowing that the awful confusion and destruction of the last few years have been due to a disregard of covenants, pacts, and laws. Let a portion of the prayer season be devoted to petitions for those in places of authority who make laws and negotiate treaties and pacts. Bring out the fact that an unjust law or an unfair treaty invite lawlessness and disorder.

Ask the pupils to suggest ways in which they can carry out the ancient injunction to be hospitable to strangers, and write these suggestions upon the blackboard for all to see. Lead the pupils to think of refugees in the United States, and of those born in other lands who still feel a bit strange in our American environment. Suggest that the pupils seek out in their schools or neighborhoods such boys and girls and invite them to the class.

If possible, invite a person who has been in America only a short time to speak to the class on "What America Has Done for Me," frankly telling how his experience might have been happier had American citizens been more thoughtful.

A traffic officer might be invited to tell the class what would happen in a modern city were there no laws to govern the operation of vehicles and the behavior of pedestrians. He might also mention some of the results of lawlessness on the part of those who ignored their social obligations and responsibilities.

Truth in Action

Today's lesson provides an excellent approach to the matter of personal commitment to Christ. Let it be thoroughly understood that the Hebrew law, as Paul suggested in his letter to the Galatians, was the pedagogue that led us to Christ. Christ is our Saviour, who redeems us from all our failure to measure up to the requirements of God for man; he is the source of all our hope for being acceptable in the sight of God in the future. Since we recognize our inability to keep God's law satisfactorily, we give our hearts to Christ that he may live in and through us.

Having discussed in the class session the results of lawlessness in the community and in the world, ask the class to consider the importance of obedience in the home. Emphasize the fact that the home should be a co-operative enterprise, and that any inclination to disregard the rights and wishes of others who live in that home creates an unhappy atmosphere and prevents the home from making its major contribution to the good of society. Perhaps the pupils would like to formulate, and then repeat together, some statement of allegiance and loyalty to their parents and their homes.

In recognition of God's regulations as to the presence of the Hebrews about the foot of Mount Sinai, ask the pupils to suggest ways in which they could achieve greater reverence in God's house. Probably the pastor would like to take the class into the church sanctuary and explain the arrangement of the room and the symbols, if any, of spiritual truths and scriptural incidents.

Make an effort to discover some way in which the class may be definitely linked to some group that is studying the means of achieving a just and durable peace for the world. Impress upon them that no peace is going to be just or permanent that is not based upon the Lordship of Christ. When he becomes the final authority for every man, and his Spirit dwells in every heart, we shall have a peace that will really endure.

LESSON 9—AUGUST 29

Israel's Sin and Restoration

Exodus, Chapters 32—34

Exodus 32: 7-10; 34: 4-9, 27-28

32: 7 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

34: 4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

KEY VERSE: *The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression.—Num. 14: 18*

TO BE READ EACH DAY

Aug. 23. M. Israel Sins. Exodus 32: 3-10
Aug. 24. T. Moses Intercedes for Israel. Exodus 32: 29-35
Aug. 25. W. God's New Covenant. Exodus 34: 4-10
Aug. 26. T. The New Covenant Recorded. Exodus 34: 27-28
Aug. 27. F. The Penalty for Sin. Genesis 2: 16-17; Ezekiel 18: 4
Aug. 28. S. The Remedy for Sin. Isaiah 53: 4-6
Aug. 29. S. The Way of Salvation. Romans 5: 6-11

SCRIPTURE SAYS

By W. W. Adams

In moving on to today's lesson, we pass by almost ten chapters, but only a little effort is needed to grasp the essential content of them.

Exodus 24 tells us that the people again voted to do what God required of them. God appeared in glory, when Moses went again into the mount to meet him.

Exodus 25—31 gives directions for the building of the tabernacle and its furnishings, including the ark, and prescribes the duties of the priests.

Exodus 32: 1-6 has to do with the making of the golden calf. This story furnishes the immediate setting for today's lesson. Though these verses are not printed in our text, we must take account of them.

Israel's Sin (Ex. 32:1-10)

1. *The Situation.* Moses and Joshua had been in the mount nearly six weeks (Ex. 24: 13, 18). During that time, Aaron and Hur had been in charge of affairs in the camp of the Israelites (Ex. 24: 14).

During these days, the pillars of cloud and of fire were not visible to Israel, at least not so plainly as when they had gone before Israel, leading the way to Sinai. The cloud, it seems, was resting on the mount, where Moses was meeting with God (Ex. 24: 15). With these customary symbols of God's presence removed, and with Moses and Joshua gone so long, the people grew restive, impatient. They had come to depend on Moses. Moses, it is true, had endeavored to turn the people's thoughts to God, but in the minds of the people, Moses himself was their leader. And now Moses was absent. Moreover, they had become accustomed to swift and dramatic action. Now nothing was happening.

The people wished to have some visible gods; better, some visible symbol of God's presence, to "go before us." This would take the place of the other symbols of God's presence, now withdrawn. As for their leader, Moses, they did not know where he was. Perhaps he was dead; perhaps he had returned to Egypt.

2. *The Idol.* Aaron quickly gave orders for the people to bring to him their most costly jewelry. Some have thought, wrongly perhaps, that Aaron intended this order to turn the people aside from their request, since he did not believe they would sacrifice their valuable jewelry. But, at any rate, they brought their possessions to Aaron, who melted them down and molded them into a "molten calf." Once their idol was completed, the people were happy. They had, so they felt, a visible representation of their god.

3. *The Altar.* The presence of the idol (god) called for an altar. So Aaron proceeded to erect an altar in front of the idol. This paved the way for the final act in Israel's great sin.

4. *The Worship.* Aaron made a proclamation: "To morrow is a feast to the Lord." Thus Aaron sought to safeguard Israel against breaking the first commandment; he dedicated the feast and worship to Jehovah. The sin, however, was more directly against the second commandment: "Thou shalt not make unto thee any graven image."

The people were thrilled with the promise of the coming feast. "They rose up early"—they could not sleep, so eager were they for the feast. They brought both burnt offerings and peace offerings. Offerings were made, of course, before the giving of the law. Jethro had brought offerings (Ex. 18: 12). Moreover, "the people sat down to eat and to drink, and rose up to play." This feasting and play, we may be sure, were not in good taste. We know something of the sensual orgies into which people usually plunged on such occasions. Yes, that was a day of sensual indulgence (cf. Ex. 32: 25).

Even if we had no records to guide us, we could be sure how God would react to such deeds. There were three things which God did.

5. *God's Intention.* Moses had been completely absorbed with his commission with God in the mount. He was totally ignorant of what was going on in the valley near by. So God spoke to him with urgent words: "Go, get thee down." Moses was sorely needed by the Israelites. His people had "corrupted themselves." In forbidding idolatry, God had not set up an arbitrary prohibition merely to satisfy his vanity. The worship of idols does indeed degrade the worshiper. So it is with all of God's directions for his people. The sin basically lies in what the deed does to the people.

"I have seen this people, and, behold, it is a stiffnecked people." The word "stiffnecked" is the picture of an animal, an ox or horse (cf. Hos. 4:16; Zech. 7:11), that will not obey its master. When he pulls the reins to turn the animal one way, it stiffens its neck, resisting the pull, in a determination to go the opposite direction.

Now God will act, and he wants no interference from Moses. "Now therefore let me alone." That is not a command to Moses that required obedience. It was only a suggestion, as though God were counseling with himself within the hearing of Moses. We know that Moses did not let God alone and that there was room in God's counsels for Moses to act. God pointed out that the people had no further claim upon him, since they had broken the covenant.

6. *Moses' Intercession.* Moses pleaded and pleaded successfully for God not to destroy Israel. Why did Moses so act? Moses was truly a great man, a great leader. He was unselfish. He loved Israel. He wanted God yet to find a way to spare Israel and use it for his purpose.

If we are going to understand fully the next section printed in our text, we must read carefully Exodus 32:11—34:3. A great many important events are described. The most important event of all, of course, is Moses' intercessory praying—not one prayer, but several.

Note in particular Exodus 32:11-14. Before he left the mountain, Moses prevailed upon God to change his attitude and intention with respect to Israel.

Israel's Forgiveness (Ex. 34:4-9)

Moses had interceded for Israel and many of the Israelites had repented. God had heard these prayers and was ready to act. In response to God's call, Moses met him in the mount, with two tables of stone. The words written on the stones that had been broken by Moses (Ex. 32:19) had set forth the basis of the covenant that now had been violated by the Israelites. If God were to restore Israel to covenant relations, the basis of the covenant would need to be restored.

Reread Exodus 33:19-23. Note that God had made two promises to Moses: to give him a new revelation of God's name (God's character, attributes), and also to permit him to see something of God's glory. God now fulfills both of these promises. Consider the second promise first. God let Moses get a glimpse of his glory, no more than that. "And the Lord passed by before him."

God then came and stood with Moses. He proclaimed his name: "The Lord, the Lord God." Let us note in detail what that name signifies.

1. God is *merciful.* He shows pity when needed. He acts in mercy, not in strict justice.

2. God is *gracious.* God's grace is not essentially different from God's mercy.

3. Slow to *anger.* At least, slow in executing his anger. He is long-suffering toward the erring. He has so manifested his nature ever since human beings first disobeyed him in Eden.

4. Abundant in *loving-kindness* and *truth.* His love acts in kindness and in line with all truth; not in line with one truth only, such as Israel's sin. Moses had reminded God of other phases of the total truth, and God now exercises these graces in abundance.

5. Showing *loving-kindness* unto multitudes. God's power is equal to the needs of the many who transgress and sin. He has mercy and grace for all who need them.

6. Yet ultimately God requires *justice.* God's abundant mercy does not mean that he winks at sin. He does not "clear the guilty" as a matter of course. The evils of men's sins will extend even unto succeeding generations, if left to work out their own ways.

Moses now worshiped and renewed his prayer. The glory just seen and the new revelation of God's nature just given made worship the only fitting thing to do.

Israel's Restoration (Ex. 34:27-28)

These two verses give the climax of what was implied in God's forgiveness of Israel. They conclude the longer section (Ex. 34:10-26) which relates God's renewal of his covenant with Israel. In verse 10 God said, "Behold, I make a covenant." Now, in verse 27, God directs Moses to write the words that give body and meaning to that covenant which he is now making with restored Israel. These words were the Ten Commandments.

This story of Israel's sin, forgiveness, and restoration is characteristic of God's dealings with his people, whether under the old covenant or the new.

ADULT TEACHER

By Howard K. Williams

■

Between the twentieth chapter of Exodus, where the Ten Commandments are recorded, and the thirty-second, where our lesson starts today, are detailed instructions as to the building of the tabernacle; instructions as to forms of worship and garments for the priests; the kinds of sacrifices and offerings to be made unto God; and repeated and emphatic emphasis upon the sanctity of the sabbath day, the breaking of which carried with it the death penalty.

The point which should be emphasized in this section is the holiness of God, which required reverence in its most uncompromising form. The very construction of the tabernacle—the court of the Gentiles, the Holy Place, the court of the priests (where only priests could go), and the Holy of Holies (where the high priest alone could go and he only once a year, on the Day of Atonement)—all these pushed God out of the reach of common man, and emphasized the need of reverence for God.

Since it would be impossible to treat in detail even the passages assigned, it might be well to present briefly the historical material and draw from it lessons for today.

The Historical Picture

Moses had gone up on Mount Sinai and remained there forty days and nights. The people were fearful and impatient. Here they were in a dreary wilderness and their leader had left them. It is a common expression now that "there are no atheists in foxholes." Well, they were in a "foxhole." The God whom Moses had presented to them seemed far away. They needed a God they could see. So they went to the second in command, Aaron, and demanded a god.

We can hardly conceive of the reason why Aaron asked them to bring their gold earrings, unless he felt that they would not do it and so would settle the problem themselves. But they brought them, and demanded a god. So Aaron, who should have known better, made a golden calf and the people offered to this idol the sacrifices and licentious orgies of a pagan worship.

Then Moses came down from the mountain, and when he had taken in the situation he broke the stone tablets on which the commandments were inscribed. Then he ground the golden calf to powder, threw the powder into water, and made the people drink their powdered god. Then he rightly turned upon Aaron and asked why he had taken a leading part in such conduct. The answer of Aaron bears marked similarity

to our own excuses. Then came the punishment, the appeal of Moses to God in behalf of the sinning Israelites, and God's promise to forgive and lead them on.

Impatience Leads to Idolatry

We are impatient of delay, especially when it comes to God. There are many today whose faith in God is practically gone, because they find it difficult to understand the war and its contingent circumstances. A recent letter from a friend in England laments, "We have no outstanding spiritual leader." The letter goes on to say that many who would call themselves spiritual are self-seeking; that they love the applause of men, and so are not spiritual.

It is an easy thing to drift into idolatry, because applause, money, physical comforts, and things generally are much more tangible than the unseen God, more tangible than love, humility, and devotion to ideals. Paul realized this when he declared to the Corinthians that "the things which are seen are temporal; but the things which are not seen are eternal" (1 Cor. 4: 18).

If he is our god whom we serve supremely, what would our god be? Is it a house? a bank account? even a husband or wife or child? Idolatry assumes many forms. The worship of anything other than God is idolatry.

Men Pray for Their God

The women brought their gold earrings, which perhaps were their only valuable possessions. They were willing to pay for a god who was real to them. The women of India throw their babies into the Ganges as a sacrifice to their gods. The holy men of India torture themselves to become holy in the sight of their gods. They pay.

It is no new thing that religion is based on sacrifice. Men always have paid for their gods. *But is it not pitiable that they pay a higher price for a false god, than they are willing to pay to the one true God?* If Christians paid, as many heathen worshipers do, in wealth and devotion, we might see a great distinction between Christian and non-Christian. Nobody need think that any religion is cheap. The god that costs the most is the god that leads to sin; for sin when it is finished brings death. As illustrations, recall people who have deviated from Jesus to gods of their own choosing, such as pleasure, money, and popularity.

Aaron's Excuse

Aaron would make it look as though the gold earrings had hopped out of the fire a self-made golden calf. How flimsy his explanation seems to us today! How flimsy Adam's excuse when he blamed his disobedience on the woman God had given him—as though it were really God's fault for giving him the woman!

All our excuses for not worshiping God are flimsy, and will appear so in the day of testing. Jesus held excuses up to ridicule in the parable of the feast, where one had bought a farm, another a yoke of oxen, and another had married a wife, as though such things really interfere with doing anything that people really want to do! Most of the excuses for not going to church, or not accepting Christ, or not doing Christian work are on a par with Aaron's excuse: "We put in earrings and they came out a golden calf!"

God's Wrath

Much is said in the Scriptures about God's wrath. Look up the word in your concordance. Suffice it to say here that God's wrath is not the selfish emotion of men. It is rather the feeling of a loving father or mother who sees a child deliberately turn away from the finer things and choose evil in spite of all influences for good. Yet it is a wrath always tempered with mercy and loving-kindness and eagerness to forgive. The righteous, good parent cannot really forgive a wayward child until the child repents. Nor can God. Hence the unrepentant must expect the judgment of his sins in spite of God's love. Any love which does not require righteousness is an unholy love; but we may be sure that no truly repentant soul appeals to God in vain.

Moses' Intercession

Does prayer for others really change things? You cannot prove it one way or another to everyone's satisfaction; but you can prove that intercessory prayer plays a large part in the Scriptures. Here Moses interceded with God, and God heard him. We are told that God turned the captivity of Job when he prayed for his friends. Jesus prayed for others. He told Peter that he had prayed for him that his faith might not fail.

Tennyson has put it beautifully in his "Morte d'Arthur":

". . . More things are wrought by prayer,
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?"

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

We discussed last week the importance of law in any society. A society that is not governed by good laws, and is not wise in its enforcement of them, is bound to suffer disturbance and confusion. Men must be law-abiding if there is to be any peace and security for them and their neighbors. But law is not enough. There must be love also. The New Testament idea of love is expressed in the word "grace," which may be defined simply as "undeserved mercy." Without the practice of that attitude on God's part toward us, we would have no hope of salvation. Without the practice of that attitude on our part toward other peoples of the world, we can never hope to achieve a brotherhood of nations, nor to bind up the wounds of this war. Two words, then, are emphasized by this lesson: "righteousness," a word that has a large place in the Old Testament, and "grace," which belongs to the New Testament. Both emphases are important.

Developing the Idea

As a basis for character study, the thirty-second chapter of Exodus is excellent. Here in an ancient test tube are many of the same reactions that one may observe in 1943's laboratory of life. There is first of all the desire of the people to worship something. They must have some faith to cling to. Men will worship something even if that something is themselves. In this case, they wanted the security of believing in something more than themselves—something for which they wanted a visible symbol. They remembered that in Egypt their masters had worshiped Apis, the bull, as the symbol of fertility, and so when Moses failed to return, they asked Aaron to give them at least the satisfaction of having a golden calf to bow down to. And Aaron, instead of turning them back to God, as Moses would have done, gave in and made the molten image.

What human qualities that needed love more than law for their correction are revealed in Aaron! Like us, he tried to evade personal responsibility by placing the blame elsewhere. "Thou knowest the people, that they are set on mischief." How often we play Aaron's game by putting the blame for our moral failures on environment, or circumstances, or some other person!

Then there is the duplicity of Aaron. How carefully he made the image is indicated by the verse that says he

"fashioned it with a graving tool, after he had made it a molten calf." But when Moses returned and confronted the evidence, with all the injured innocence of a child caught stealing the jam, Aaron said, as if he were the most surprised man in the world at the outcome, "I cast it [the gold] into the fire, and there came out this calf." That bland explanation must have brought a smile to those who had watched him make the calf.

And Moses himself acted pretty humanly in the situation. Letting his anger get the better of him, in a fit of rage he threw down the tables of the law and smashed them. Just getting angry usually does not solve a problem. Anger is likely to make the situation worse. Righteous indignation sometimes is necessary. But Paul says in Ephesians 4: 26, "Be ye angry and sin not." In other words, "Control your anger. Don't just give vent to your ire. Direct your indignation toward correcting the situation that makes you angry."

The sequence to these events does not make pleasant reading. The slaughter directed by Moses as being the will of the Lord seems in marked contrast with the high, almost New Testament, concept of God's mercy as expressed in Exodus 34: 6-7. Yet we must remember that the ideas of God found in this early stage of Hebrew thinking contained a mixture of error and truth. If the Old Testament had been sufficient, we would not have needed the New. It was to rid mankind of such erroneous conceptions of God that Jesus came to live, "full of grace and truth," and to declare, "He that hath seen me hath seen the Father."

Yet Moses believed that in dealing with his chosen people, God is "merciful and gracious, . . . forgiving iniquity and transgression and sin." And what Moses believed to be God's attitude toward Israel, Jesus revealed to be his attitude toward all mankind. This is our hope of salvation. Grace, we have said, is undeserved mercy. God did not give the Israelites another chance because they deserved it, but because he loved them. If we had to wait till we deserved God's love, we would never get it. Fortunately, his love is ever waiting to express itself in forgiveness to all who will seek it and repent of their sins.

Discussing the Problem

1. Will it be possible to love Germany and Japan after the war? Will there be much hope of peace unless we do?

2. What kind of sins did Jesus denounce most fiercely?

3. Can we experience God's love if we are unwilling to share it with others? Discuss "Forgive us our debts, as we forgive our debtors."

INTERMEDIATE-SENIOR TEACHER

By Edward Hughes Pruden

■

Plan for Class Session

The dominant thought to be emphasized today is that we are all sinners, and that in various ways we have been disloyal and unfaithful to the God who has been as gracious to us as he was to the Israelites in the long ago. Select hymns that reveal this idea. Among them might be "My Faith Looks Up to Thee," "Come, Every Soul, by Sin Oppressed," and "Just As I Am, Without One Plea." Make it plain that repentance for sin should be a regular and indispensable part of every service of worship. "We have all sinned, and come short of the glory of God" (Rom. 3: 23), but "if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2: 1-2).

If possible, provide a display of ancient and modern idols, or pictures of them. Explain how people who have not reached a high level of intellectual or spiritual understanding, naturally desire a deity that they can see or touch. Make it plain, however, that idolatry is something far more comprehensive than mere veneration of material objects. Anyone can put something a little higher in his affections than God, and to that extent become an idol-worshiper. "Thou shalt love the Lord thy God with all thy heart."

Arrange a season of prayer in which confession of sin can be made. Direct the prayers so as to include a recognition of the temptations that young people face today. Everything that can be done to persuade the pupil that he does not live in a world altogether hospitable to his spiritual ideals will serve to put him on guard against those forces that seek to make him compromise with those ideals. He must be forewarned and forearmed.

Write the words "Our Disloyalty" on the blackboard, and explain that Christians today are at times as disloyal to God as the Hebrews were at Sinai. Ask the class to mention ways in which we are disloyal, and ways in which we are tempted to be disloyal. This consideration will serve to transport the lesson from the realm of history into the present scene. It will help also to prevent a natural emotion of indignation from lapsing into a mere condemnation of ancient sinners, while the modern sinner goes unnoticed and unrebuked. The more personal we can make these lessons, the more helpful they are going to be.

One of the leaders in your church might be invited to speak to the class briefly on the subject, "When Does a Leader Lead?" This message could lay stress on the failure of Aaron to provide the kind of leadership that might have saved the Hebrews from committing a terrible sin. Of course, the speaker will want to impress upon the minds of the pupils the obstacles which the Hebrews themselves placed in the way of anyone who attempted to direct their interests, and how members of the church can prove a stumbling block to those who seek to lead them in a more Christian way of service.

Somewhere in the class discussion, reference should be made to the fact that the face of Moses was shining as he came down from the mountain where he had talked with God, and how devout Christians usually carry about with them a radiant facial expression. Various members of the class might be permitted to tell of those whose faces have impressed them with their spiritual radiance. These experiences might center around visits to godly invalids whose rooms were "upper rooms" indeed; occasions when men who work for God have related their experiences to others; or memories of those who have been confronted by some tragedy, but whose relationship to God was revealed upon their faces as they "possessed their souls" in confidence and in strength.

Truth in Action

At some place in the class session, or at another service arranged by the pastor, an opportunity should be given for the pupils who are already professing Christians to make a rededication of themselves to Christ. It will be a wholesome thing for them to remember that spiritual lapses come to us all, and that it is always our privilege to confess our guilt and to seek God's forgiveness.

Encourage the pupils occasionally to go through a process of self-examination. As Christians we need to know by some reliable test whether or not we are making spiritual progress. The danger of remaining as we are is not only in the matter of remaining static, but chiefly in the fact that we begin to go backward if we are not constantly going forward. The apostasy at Sinai was caused by a failure to show spiritual progress. The Hebrews reverted to their former ways, and fell into the ways of their neighbors.

In contrast with the willingness of the people to give their jewels and ornaments to Aaron for the purpose of making an idol, the pupils might like to make a gift to a worthy cause decided upon by the class, as an expression of their desire to be as sacrificial for something really worth while as the ancient Hebrews were for a worthless idol.

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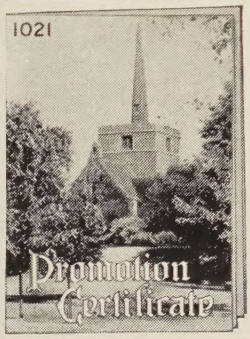

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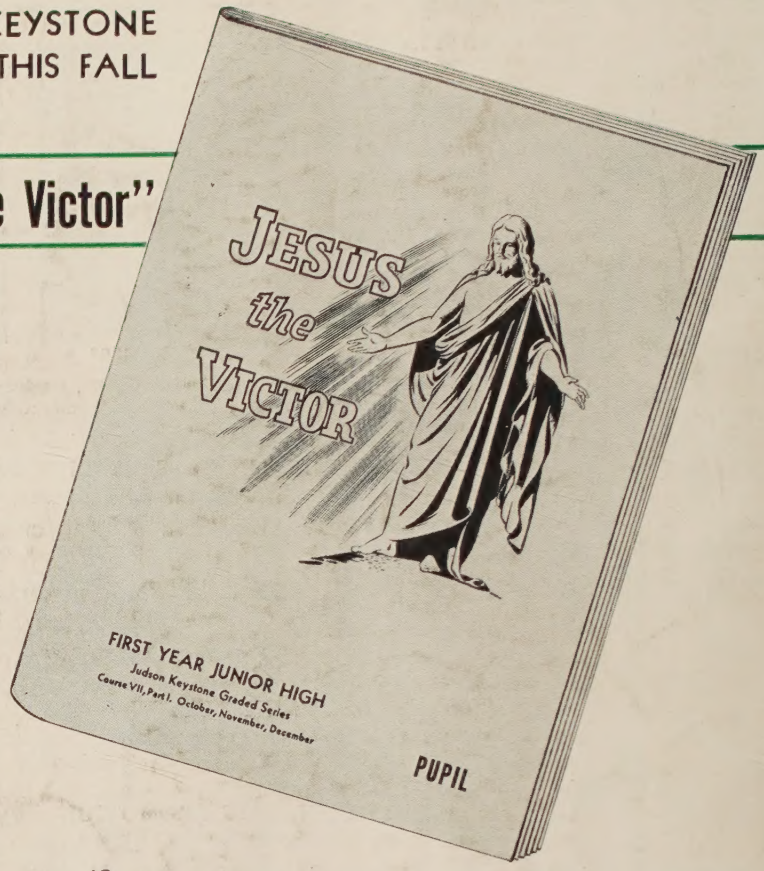

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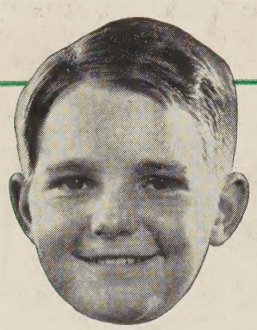

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